

The begynnyng and
 fyrst originall of holy wedlock, whan,
 where, howe, and by whome it
 was ordeyned and
 instituted.

The fyrst Chapter.

When our lorde Iesus Christ in
 the. xij. of Mathew, was spokē
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 and gaue answer out of Moses, that
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 self. For asmuch therfore as I now al-
 so am mynded to speake of the begyn-
 nyng, and fyrst originall of holy wed-
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 ner to stablysh the same out of y^e righte
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 writeth and testifieth in the seconde
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 the manne Adam altogether perfect,
 set him in the paradyse, or garden of
 pleasure. and afterward said immedi-
 atly: It is not good that man shoulde
 be alone. I will make him a felowe
 helper to stand next by him. For whan
 the Lorde had shapen man out of the



the place
 Gene. ii.
 plaignely
 declared

The Christen state
of Matrymonye, wherein
housebandes and wyues maye
lerne to kepe house together
w yth loue.

The original of holy wedlok: whā,
wher, how, & of whom it was institu-
ted & ordeined: what it is: how it ought
to pzoceade: what be the occasiōs, frute
and commodities thereof. Contrarye
wyse: how shamefull & horrible a thig
whoredom and aduouery is: How one
ought also to chose him a mete & conue-
nient spouse to kepe and increase the
mutual loue, trueth and dewty of
wedloke: and how marred fol-
kes should bynge vp theyr
chyl dren in the feare
of God.

80^{li. m.}
C. 483

Set forth by Myles
Couerdale.

TWedlock is to be had in honour as
monge all men, and the bed vndefyled.
As for whore keepers and ad-
uouterers, God shall
indge them. Hebe.
xiii.

Johi

In this book you have

1. A tract of N

2. The heads of

3. A tract of S
an oak if w.
when not.

4. The manner of
Grew.

5. A short Instruct.
world in

6. A tract call'd
showing of all sin
that were saved,
by faith in

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The chryſten ſtate.

erthe, he broughte vnto hym all maner of beaſtes, that he myghte geue euer ye one his right name how it ſhuld be called, and that he might loke vpon them. But amonge them all founde he none apte to be ioyned vnto hymſelfe, none that he coulde ſet his hart vpon: none lyke him ſelf, none þ he might dwel by as by an helper and cōſorter. And vpon

Wedlock
was in-
ſtituted
of God
in para-
dyſe.

this, ſaid god: It is not good, that mā ſhuld be alone. And therfore determy- ned he with him ſelfe to make an helpe and cōſort vnto mā. In the which pro- ceſſe we perceauē all ready, wher holy wedlock was inſtituted, namely in the paradise & garden of pleaſure: yea, and whan it was ordained euē in þ begyn- ning of the world, befoze the fal of mā in all prosperitie. Of whō alſo it was inſtituted, euē of no angel oꝝ man, but of god him ſelf doubtleſſe to mā's great confort and helpe. For in as muche as God him ſelf ſaith: It is not good for man to be alone. It ſoloweth that it is good for man to haue his owne lawfull mate. As for that euil which ſometime is ſene and founde amonge married per- ſones it cometh not cheſely of holy wed- lock but of þ myſuſinge therof, and be- cauſe men do not as God cōmaundeth and as they ſhould do.

Now wil we farther cōſidze how god
dyd

did institute holy wedlock, & he him self
made a companion for man, & brought
hi a wife. It followeth thus in Moses.
Then the lord God caste a slumber on
Adā, & he slept. And he took out one of
his ribbes, & in sted thereof he filled up
the place with flesh. And thus did god
make the woman, out of the ribbe that
he had takē from Adā. Of this maner
dyd god make for mā a cōpanion lyke
vnto him selfe & mete for him. Here
now ought we to consider the occasion
why God made y woman out of the sle-
eping mā, & not while he was awake of
the rybbe, and not as wel of the erth, as
he had made mā befoze. For al this ser-
ueth to the declaracion of our purpose.
First in the slepe of Adam, dyd he set
forth y death of Christ, out of y which
(vnto y same lord Christ) there is pre-
pared a pure & holy spouse in the foun-
taine of water thowme the worde as
Paul saith to the Ephesians y. v. ca.
of such health and grace of god shoul-
d married folkes also haue vnderstandig
& knowledge. Moreover his mynde is
to signifie vnto vs that in taking holy
wedlock in hand, all tentacions shoul-
d slepe. The ordinaunce, regard, and feare
of God, ought to ioyne them together,
that are disposed to marry. The woman
was takē from & out of the syde of man

The crea-
cion of y
woman.

The Chyssen State

and not fro the erth, lest any mā shuld thinke that he had gottē his wyf e out of the myze: but to cōsidre, ꝑ the wyfe is the husbandes fleſhe & bone, & therfore to loue her, yet was ſhe not made of ꝑ head. For the huſbāde is the head & maſter of the wyfe. Neither was ſhe made of the ſete (as though thou mighteſt ſpurne her away from the, and no thinge regarde her) but euen out of the ſpde, as one that is ſet next vnto mā, to be his helpe & companion. And as the bone of the fleſh is ſtrōge ſo ought the huſbāde to be the ſtrength, helpe, and cōforte of the wiſe. Therfore was ſhe alſo taken & created out of the ribbe or bone, and not out of the fleſhe.

But in the circumſtaunce that foloweth, ſhall euery thing be more plaine afterwarde. For now it foloweth how God gaue the womā vnto man, & how that he receaued and toke her. God

Adam, &
Eue wer
maried
together.

brought the womā vnto Adam, and as it is euident in the firſt chap. he bleſſed them, and ſayd vnto them: Growe and multiplie and fil the erth. Out of ꝑ which wordes we may perceaue clearely ꝑ god was the firſt cauſer of wedloke, & firſt did knit the together, and bleſſed them. Now as ſone as the woman was brought vnto Adam, & geuen vnto him, he ſaid immediatlye: this is one

one bone of my bones, and fleſhe of my fleſh. Afore did Adam beholde, and conſidre al beaſtes and lurning creatures here byd earth, and gaue euery one his peculiar name according to his kynde, but amonge al thinges liuing, he founde none, to whō he might beare an hearte and minde, namely to dwel by it, to loue it, and of it to procreate one lyke vnto himſelfe. And therfore is it reaſon, that with ſire they be puniſhed vnto death, which (agaist al kinde & nature of man) haue to do with beaſtes & not onely with woman.

As ſoone now as the womā was ſet before Adam, he knowlegeth immediatly, that ſhe was for his purpoſe, & he Occaſion lyked her wel, and that he coulde finde of loue & in his hert to loue her, as one that was conſent in of his own kynde, of his own bloude, to marry ſhe of his fleſh, and bone of his bone, age. For though he ſlept whan the woman was created out of his ribbe, yet ſawe he wel ſhe was lyke hym, & ſuch one as he hitherto had not founde amonge all other lurning creatures. And alſo had planted in them the kynde, the loue, the hert, the inclinacion, & natural affectio that it beſemeth ſone to haue toward the other. Lyke as Adam now had geue al other beaſtes their names according to the firſt origenal, and operacion of
I. iiii. their

The Christen State

their kynd, so geueth he now a name al
so vnto þ wife, and calleth her *Ischa*,
that is to say, of man, because she was
taken out of man.

Then foloweth it further in *Moses*.
For this cause shall a man leaue his fa-
ther and mother, & cleue vnto his wife,
and they two shall be into one fleſhe.

These wordes doth *Adā*, or els *Moses*

The speake yet out of þ mouth of God, and
knot & co therby declareth the duetie, knot, & co-
uenant uenāt of married folkes, namely, that þ
of mari- highest loue, bonde and vnitie amonge
age. them ſhuld be this, that no mā ſeparate
them a ſunder, but onely death. Theſe

declareth he with two ſpecial pointes.
firſt there is no mā next vnto god dea-
rer vnto vs by al reaſō then is our fa-
ther & mother. But whā they wil make
diſcorde betwene married folkes, God
commaundeth a man in that behalfe to
forſake father and mother, and to kepe
him to his wife. The loue therefore in
marriages ought to be next vnto god, a-
boue al loues. The ſecōd: *Thep. ii.* ſaith
he, ſhall be into one fleſhe, that is to ſay,
one body. Now like as þ greateſt loue,
the moſt excellent and vnpaynful ſer-
uyce, diligence and ernest labour, is in
þ partes of a mā's body, one doyng for
another, one louting, deſēding, helping
and forbearing another, ſuffrēg alſo
lyke

like loye and payne one with another. Euen so ought it to be betwene mā and womā in wedlok. And lyke as the partes of a mā's body separate not thē selves one frō another afore death, eue so must wedlok be a knot vnlosable. And lyke as the partes of a mā's body, whā they are sundred one frō another, conceaue an exceding great aguish dolour & paine, eue so ought it to be an exceding greife for married folkes to be separated. And thus Moses ouer & besides þ he declareth the first original of holy wedlok, layeth also the foundacion of lawes matrimonial, out of the which all other statutes are taken. After þ fal of Adā & Eue ther was nothig added further vnto wedlok, neither altered i those thinges that wer ordeyned, sauving that by reaso of the fal & sinne, ther was sorrow & paine laied vpon thē both & vpon vs all. For vnto man it was sayde: In the sweat of thy face shalt thou eate thy bred. &c. And vnto the womā said god, I wyl surely increase thy sorrow whan thou art with child, & with paine shalt thou be deliuered, & to thy husband shalt þ haue respecte, & vpon his pleasure depende. Neuertheles, thorow thy vnscyned faith in Iesus Christ, al these & othەر greifes are minished in thē that beleue, & therby vnpurfectnesse is helped,

The Christian state
in so much that they come to a very prosperous
olde age many tymes.

Thus much thought I to shew out of
Moses, & excellēt seruāt of god, whan,
wher, how, of whō, & partli for what in
tēt, holy wedlock was instituted, chesly
how & god him self in paradise, at the
beginning of the world (euē in the time
of many innocēcie & prosperite) ordeined
thus for the welth of man, that one
mā, & one womā ioyned together shold
be one body, one to loue & other aboue
all thinges next vnto God, the one to
be coupled to the other without separa
cion, one to helpe & succour the other, &
in & feare of god to bring vp their chil
dren. And this is in a maner the whole
summe of the one part of this boke.

The. ii. Chapter.

What wedlock is.

For vpo the said foundation wil
I lay & set forth al my worke fo
lowing. And first will I shewe
what wedlock is. The whā I haue de
scribed the same, I shal open & declare
the articles therof particularly.

That we call wedlock, is in the Ger
wedlock maines tonge called *Ee*, which as it is
a very old word, so is it somtyme takē
for a law or statute. somtyme for a bōd
or couenaunt. This is the old testamēt
called the law or the old couenaunt, the
newe

new Testamēt, the new law of þ new
couenaunt: because that therein cōsisteth
not onely þ lawe that God gaue to the
olde and new people, but also þ coue-
naunt which he made with them both.
The Latynistes cal it *coniugium*, a top-
pinge of yoking together, lyke as whā
two oxen are coupled vnder one yoke,
they beare of draw together lyke bur-
then and wayght.

Therfore is wedloke a couenaunte, a
couplinge of yoking together. Now yf **A yoking**
wedloke be not the coupling of yoking together
together of one thing, thē must it be ex-
cepted frō other knittiges, & we muste
geue vnto it þ own nature & proprietie
pertaininge to it selfe. Namely, þ it is
a ryghte knot vnto God acceptable, a
yokinge together of one mā & one wo-
mā to the good cōsent of thē both. There
vnto also must we adde, why & where-
fore they should and must be yoked to-
gether: Euē to the intēt that they may
lyue honestly and frendly the one with
the other, that they may auoyde vnclē-
nesse, that they may bring by children
in the feare of God, that the one maye
helpe and conforzte the other.

Out of this maye we comp:ehende a
short description of wedloke, and say:
wedloke is a lawfull knot & vnto God
an acceptable yokinge together of one
man

The Christen State
man and one womā with the good consent of them both, to the intēt that they two maye dwel together in frendship and honestye, one helping and comfortenge the other, eschuyng vncleennesse, and byrnyng vp chyl dren in the feare of god. Or els set it after this maner following. Wedloke is the yoking together of one mā and one woman, whom god hath coupled accoꝝdig to his word, with the consent of them bothe, from thencefoꝝth to dwel together, & to spēd their lyfe in the equal partakyng of al such thynges as god sēderth, to þ intent that they may byrnyng foꝝ the chyl dren in the feare of him, that they may auoyde wꝛhoꝝdō, & that accoꝝding to gods good pleasure, the one may helpe and cōfoꝝt the other.

The. iiii. Chapter.

**The declaracion of wedlok
thus descrybed.**

Now wil we playnely opē every parcel of the sayd descriptiō frō
++ ++ article to article, & (with testimonye of þ scriptures) proue & establyshe the same, where nede is.

First, that wedlok is the couplyng together of one man and one womā, not of one man & mo women, or of one woman and mo mē, the loꝝde him selfe asfirmeth it. Mat. xix. and so is it writtē also

also in the secbde of Gene. Now where One mā as some of the holy fathers had mo wi and one ues then one, those were but the actes woman. of certain priuate mē, and not such general examples, as are thowowly to be folowed.

Againe, the priuate dede of some, or of many mē, make not a cōmō lawe. The lord in the fore reherfed place of Mathew, did alledge & renew that old law of mariage agayne. Therefore he that now wil bypne in y^e multitude of wiues, shal folow moze the rule of Mahumete, then of Christ.

Moreouer by the yoking, ioyning, or coupling, do I vnderstāde not onely an outward dwellig together, but also an vniforme agrement of minde, & a cōmen participatiō of bodye & goods, for as much as the lord saith plainely. And they two shal be into one flesh, that is, one bodye. But of this we shal speake further afterwarde, whan we come to treate of the Consentinge.

Furthermore, wedlock must not only be a couplig together, but it must also be such a coupling together as cōmeth of god, & is not cōtrary to his worde & wil. For where as certaine men do alledge out of y^e holy gospel (what God hath coupled together, let not mā separate & cōclude theron, y^e whā two per-
sonnes

The Christen state

sonnes come together, and the one hath
take the other, it must nedes be faste, &
no man may breake that bande. Such
mē haue not so good respect to þe woꝝ-
des of the Lord, as they shuld. For the
Lorde sayde not: what so cuer is cou-
pled together, ought not, or may not be
separated. But thus he sayde: What
God hath coupled together, let not mā
separate. Therfore must it be considꝛed
not onely whether two persons come
together, but much rather whether it
be done w god, or no, & thynge is with
God, which is not done against his co-
maundement and woꝛde.

Let not
mā sepa-
rate, that
god hath
coupled
together

There be many whom God coupled
not together, but carnall luste, money,
good, flattery, dyckenes, a fleshy arme
& frēdshyp, where god is not thoughte
vpon, & therfore synne they the moꝛe a-
gaynst him. It is writtē in ꝑ. vi. cha.
of Gene. The sonnes of God sawe the
doughters of mē, that they were fayre,
& toke to the wyues suche as liked the.
Wherby euery mā may perceaue, that
there was loue and lust, a consent and
coupling together, but therfore pleased
it not god. The same maner of woꝛwig
doeth the Lord recyte also in the. xiii.
of Mathew, & sayth: As they were in
the dayes afore the flood, they dyd eate,
they did dꝛinke, they married, and were
married

married, eue until the day that Noe entered into the ark, and they regarded it not, til the floude came and toke them all awaye. Thus also shal the coming of the sonne of man be.

There is no man now so dull, as to thinke y it is synne to mary. Therfore was not that reprehended as though it wer synful & an vnright thing to mary, but because they came not together after the word of the Lord: yea, rather they folowed theyr owne tentacils, as I said afore. Wherfore Esdras did separate diuerse mariages: yea, euen of those y bare a good affection the one to the other & wer coupled together. For it was not God, but their own tetractio that ioynded the. Esdras the. x. cha. The yoking of marriedfolkes together, must be framed right accordyng to the word and wyl of God.

The. iiii. Chapter.

The ryght couplyng together of Christen folkes in marriage.

Certaine poyntes now shal I set forth, to y whiche those faithfull Christen men must haue respect that intende to take holy wedlock by the according to the will & pleasure of Statutes God. first, though marriage also con- & lawes cerne the soule & inward man, yet pertaineth

The Chyristen State

taineth it likewise to the outward things, that are subdued to the higher powers. For where as faithfull rulers by rulers haue ordeyned good, apte, & convenient statutes, & ciuill lawes, such ought no reasonable Chyristen man to resist, but much rather is he bounde to obey them, like as y^e holy Apostle Peter hath written & taught. 1. pet. ii. Be ye subiect (saith he) to al ciuill ordinaunces of me for the lordes sake. The higher powers haue auctoritie to make ciuile lawes in outward things. And who so withstandeth such doth withstande the ordinaunce of God, & therfore shal God punishe him as Paul testifieth Rom. xii.

Religiō **& saythe** **muste be** **consydered.** **Secondelye,** the Lorde saith Deut. xii. your daughters shal ye not geue to their sonnes (meanyng the vnfaithfull and infideles) and their daughters shal ye not take of your sonnes. Therfore in goinge aboute mariage a Chyristen mā must first loke that in handfallynge him self to a womā, he make no diuorçe of the true faith or bringe it in to perel. For it foloweth in the lawe. For they shal make your sonnes to fall awaye from me, & to serue straunge goddes. And then shal the indignacion of the Lorde waxe whote ouer you, & destroy you shortly. Neuerthelesse if there be no daunger of fallynge awaye from

from Goddes truerh, or of hurting the same, then (concernyng mariage) it maketh no matter though the partie dwel amonge infidels or come of vnfaithful fathers and mothers. For Booz which was grandfather to Jesse, Dauids father married a Cananite of Jerico euē Ruth whō þe Euāgelist reciteth in the genealogie of Christ Iesu Mat. i. For he was right faithfull, and abhorred al ydolatrie.

Els if ther be parcel present, that the one shal be caried away vnto erroure, the hath not onely þe law in the old Testament spokē ther againste, but Paule also cōmaūdeth in þe secōde to þe Corin. the. vi. chap. sayig: Beare not a straūg poke with infidels. For what felowship hath the ryghteousnesse wth vnrighteousnesse? What cōpany hath light wth darkenesse? What cōcorde hath Christ wth Belial? Or what part hath the beleuer with an inspydell? How agreeth the temple of God with Idols? &c.

Mariage is a cōmen participaciō of minde body & goods. Now saith Paule: What vnytie can a faithfull beleuer haue wth an infidel? The vnbeleuer cleaueth to vnrighteousnesse, to darkenes, to ipocresie, to erroure, euē vnto þe deuil, & to ydolatrie. Agayne: the faithfull beleuer despiseth, abhorreth & con-

The Churche State

denieth al such thinges, toucheth regh-
tousnesse, the trueth of þe Gospell, the
lyght, euen the lord, and hath God li-
uing in him. How wil these two nowe
draw one poke which are of such a con-
trary mynde? To draw one poke, is a
maner of speaking, and is as muche to
say as to haue felowship, & to poke the
selues together in wedlok. To beare a
straunge poke is to take an vnfaith-
full mate, or one to geue ouer him selfe
vnto such thinges as may alienate his
mind fro god & his truth, & verely what
woman so euer taketh an vnbeleuig mā
must draw after hi in vnbeleue, yea &
do se & heare þe which is cleane contrary
vnto faith and hurtful to her soule, the
childre also shalbe brought vp in infy-
delite, & though it cōe not to passe while
the parentes be aloue, yet happeneth it
after the death of the faithfull. Whyle
such poked folkes also are aloue, there
is no tranquillite: & finally the beleuer
must be in continual discorde wth the vn-
beleuer, or elles must he graunte vnto
her & so do agāst god, agāst his own
soule, & agāst his cōsciēce. Therefore
must ye take good aduysmēt aforehād,
lest þe we our selues, our frendes or our
childre with vnfaithful people, to the
great hurt of our selues, and ours.

Thou wilt say. For as much now as
I haue

I haue an infidel to my mate, I per: An obiection.
 ceauē h̄ ther cā be no mariage betwene
 hym & me, therfore wil I depart from
 him. To this doth Paul answer the. i. The so:
 Cor. vii. If a brother, that is to say, a lution.
 Chriſtē man haue an vnbeleuing wife
 and ſhe be content to dwel with him, let
 him not depart from her. And if a wo:
 man haue an vnbeleuing huſbā, and
 he conſent to dwel with her, let her not
 depart from him. For the vnbeleuynge
 huſbande is ſanctified by the wyfe, and
 the vnbeleuige wiſe is ſanctified by the
 huſbande. Els were your children vn:
 cleane, but now are they holy. But and
 if the beleuing depart, let him depart.
 A brother or a ſiſter is not in ſubjecti:
 on to ſuch. But in peace hath God cal:
 led vs et ce. We muſt therfore put a di:
 ſerēce betwene it & is done all ready, &
 it that is yet to do. A wedloke is it (no
 doubt) that after the cōmon cuſtome &
 lawe is openly and iuſtely celebrated,
 of euery man eſteemed for wedlok. But
 yf in the ſame there be any erroure or
 blemyſh that erroure ſhould not be de:
 ſerued or brought into other mariages.
 Neither ought we therfore immediatly
 to conclude & ſay. Wher vnſemely ma:
 riage is therfore no marriage at al.
 Wherfore whyle the matter is nowe
 paſſe euery man ought to beware that

The chystten state

he nether be snared in daunger. We can note well the blemishes of y^e bodie much more ought we to cōsidre the blemishes of the soule. We shuld take ensample by Salomō, seynge it is manifest, vnto what poynt the vbeleuinge wemē brought him, althoughe he was the wisest among mē vpon earth. But whan the matter is done alreapre, let euery mans mynde be to kepe y^e thing that God hath called him vnto, and do that most conueniēt is, makinge faith full prayer vnto god, & folowynge the counsaile of the holpe Apostle Peter, which. 1. Pet. .iii. he gaue to the wemē that haue vbeleuing husbādes, sayig: Let the wiues be in subieccion to their husbādes, that euē they which beleue not the word, maye without the word be wonne by the good conuersacion of the wyues, whan they se poure chaste lpyunge in the feare of God.

It pleased not Paul, that in wedlok al hope shoulde sodenly be cast of for vnbelueys sake, and violence ministred to seperaciō. For in y^e afore recyted place to the Corin'hiās he saith after this maner. For what knowest thou womā whether thou shalt saue the mā or no? Or thou mā, whether thou shalt winne the woman or no?

Wherfore he that is snared in such a case,

ease, let him call vpon god, and lye in his feare, in faythfulnesse, in patience, in longe suffering, in discrecion soberly and in vnfaigned loue: yet let euery chriſten mā take hede, that for his wpyes sake he cōsent to none Idolatry, neither defile him selfe with the wordes of vnbelefe. Let euery mā remēbre the wordes of the Lord: Who so loueth father or mother, wife or childre, sister or brother, land or substance, more thē me, is not worthy of me. But let him alway crye vpon God for socoure, counsaile, comfort & helpe. So shall he faythfully not only shew his louing kindnes, but also fynd remedy, and declare his helpe.

The, v. Chapter.

¶ To a ryght mariage, must children also haue the consent of their parentes

Moreouer like, as saith Shuld not be denyed or forsaken with the
 ++ ++ mariage: euē so they which are next vnto god (as father and mother) ought notto be neglected and despised. For though God sayd: A man shal forsake father and mother, & kepe him to hys wife, yet those his wordes in that same place, are cōcerning mariage that is made already, what duety they that are married owe ſ one to the other, and are not touchyng the contractyng of wedlok, ſ children may marye, wyth=

The Christen State

out the respecte, knowledge, or cōsēt of their parētes, vnder whole auctorite & iurisdiction they be. And I wōder what the papistical bookes & learned mē dyd meane whā they taught, & the cōsent on lie of both & parties, doth fastē & matter & coupleth thē together in marriage. The consent of the parentes also (say they) is good withall, but yf they two haue consented, & one hath taken the o-ther, the knot cā not be vnknite, nether may & parētes separate thē frō a sunder. Wher as lawes both natural (diuine specially) & ciuile, require the parētes cōsent to & childrē's marriage: In so much that they iudge the promise to be of no value, which is made without the knowledge of the parentes: yea, & that also in those childrē which as yet are not come to their yeares, & are vnder the tuition of their elders.

For in as much as the childrē are not yet come to perfite discretion, they can not contract marriage which requireth vnderstāding: yea, they can nether cōsell nor helpe them selues. So that in this behalf the consent of their parentes is not only necessary, but also good and profitable for them. As for pzeuue cōtractes which are not made accordig to & lawes they haue euer bene reiect-
man

mā, saue vnto such as wer ignorant & wicked, & why? for the most part they are made of some fōde affectiō: yea, knauery, falshe, & disceate is cōmēlye the doer to perswad, & by wordes to take pōg folkes in the snare. Whanpe preuue contractes are brought to passe wth flattery, drunkenesse, rewarde & promyses, wherby yong ignorant people are vnterly begiled & destroyed. To geue libertye & licēce vnto such, is euē as muche as to geue a mad mā a sword, & a knife to a pōg child: yea, a very sleūding is it, & a dishonouring of mariage. Disobediēce of childrē also toward their parentes and tutors, hath euer ben rephēded among al naciōs. God commaūderth and saith: Thou shalt honour thy father and thy mother. Exod. xx. Now childrē doth the obediēce or disobediēce of the children at no tyme declare it self more then in contracting of wedloke. Greater honour canst thou not shewe vnto thy parentes, then when thou folowest them herin: neyther greater dishonour then whē thou herin resistest thē. Esau displeased his parentes very sore, iⁿ taking a wife without their consent. Jacob folowed their minde, and was commended. This commaundemēt also of honouring our parentes, dyd our lord Christe reghit saythfullye commit vnto

The Chyſten ſtate

to vs. **Mat. 15.** In **ſ. 7.** of **Deu.** doth god geue this charge to his people, ſaying: ye ſhal not mar y pour ſonnes & daugh-
ters to the vnbeleuers. **By** the whiche
wordes we may wel vnderſtande, that
the auctoritie of marryng yong folkes
lyeth in the parentes, & not in the ſel-
ues. **Wherefore** **Abrahā** before y^e lawe
(charged his ſeruaunt **Eliezer**) that cō-
cernynge the contractynge of marriage
betwene **Iſaac** & **Rebecca**, he ſhoulde
do his meſſage with **Bathuel**, and not
ſpecially with **Rebecca** her ſelfe.

The ſeruaunt alſo dyd his earāde to
the parentes, and not to y^e daughter, al-
though he found her alone without by
the well ſide, and had tyme place & ac-
caſiō ſufficient ſo to do. **This** law dyd
Sampſon obſerue, **Judicā. xiii.** For
though he had founde & ſpied a dāſell
that pleaſed him, yet he toke her not,
but firſt ſewed her parentes, brought
them wth him vnto her, & toke her wth
the knowledge & conſent of her father
and mother.

In y^e ſeconde boke of **Moses** the. **xxii**
Cha. doeth **God** commaunde thus, yf a
man begyle a mayde that is not betrou-
thed, & lie with her he ſhall endote her,
and take her to his wyfe. If her father
refuſe to geue her to him, he ſhall paye
money according to the deutie of byr-
gens

gyns. Here doeth God geue the father
auctozite to take his daughter frō the
mā to whō she is promysed eis by the
law. Therfore may the parentes draw
theyr chyldezen agayne to their iurys-
diction. For this is a synguler greate
thing, that the father hath auctozite to
take this forsaide daughter frō the man
and to withdrowe her frō him to whō
she was promysed by the law. In the
fourth booke of Moses the. xxxii. Chap.
is written thus: If a damseill be
to the Lorde, and bynd her selfe be-
yng in her fathers house & vnmarr-
ied, if her father heare her vow & bonde
whiche she hath made vpon her soule,
his peace thereto, then at her vowe
and bonde which she hath made vpon
her soule shall stand in effecte. But
if her father forbyd her the same
day that he heareth it, then none of
her vowes nor bondes which she
hath made vpon her soule, shall be
of value, &c. All thowge now in
these said wordes of god, there is
no mariage, but vowes expessed &
named, yet is it an euident testi-
mony, that no child which is not
yet come to his peares, and is yet
vnder the tuicō of his parentes,
hath auctozite to bow bind, or
alter it selfe without their con-
sent: yea, yf any such vowe or
alter acō do chaunce that the
parentes haue

Childre
maye
make no
vowe
nor pro-
myse w-
out the
parentes
consente.

The Chyristen State

auctoritie by the law of god, to let and hinder the same. For in as much as god permitteth to bndyne it, and wil not that it shalbe of any effect, which without consent of the parentes is promysed to him selfe, no doubt he will not that it shall stande immutable whiche in disobedience is wilfully don without the parentes consent.

**Wee heere
ters.**

The holy apostle Paul in 1. iii. cha. of the first epist. to Timo. amonge many other greuous synnes, rekeneth also the stealing away of wē, which is a shamefull vice, whan mens childre, seruantes, or such other folkes as belong vnto thē. are carped away or entysed from thē. Whan a wycked, sotel & shamelesse woman, entyseth an ignorant yong mā from his father, which with great expenses, trauaile & labour hath brought him vp whā she blindeth him with loue, and at the last getteth him away vnder the tytle of mariage: Or whan a wantō and fayne tonged felow entyseth a damessell from her mother, and than (vnder the tytle of mariage) couereth her away, what is it els but men stealing.

Thus I truste it is manifest out of gods word and the law, that to lawful mariage of the children, the consent of the parentes also is necessarye, and that

of Matrimony. Fo. xliii.

that the childre ought not to cast theyr parentes aside: and if they do, that the parentes may refuse, and dysanull the childrens promyse.

The cyuile and imperiall lawe requireth also the consent of the parentes as it is manifest *libro p̄m̄lect. xxiii. l. i.*

The cyuile law

Iustinian the Emperour Instit. lib. i. tit. xi writeth after this maner. Lawfully & ordynately do they contracte mariage one wth another which come together after the commaundementes & lawes: y^eng mē whē they are olde ynoughe to take wyues. & yong women whē they are of cōuenient age to take husbādes: but so that they haue the cōsent of their parentes. vnder whose auctorite they be.

That this shalbe, so willeth and chargeth y^e law ciuile & natural: in so much y^e the fathers cōmaūdemēt must go before. These be *Iustinianus* wordes, whiche are so manifest & euident, that they neede no further declaracyon.

Vpon this do some men thinke, that ther mariage is no mariage, and that the one of them shoud now be separated frō the other, seying it is so lōg sēce they wer contract against the well of theyr parentes. But such persons ought to consydre that theyr parentes did not put them from asunder, and therfore is their wedlock now a lawful wedlok, in as much

The Christen State.

as much also as in proceſſe of time their parentes were reconciled. And though it were not ſo, yet openly according to the cuſtome of the comen lawes were they permitted to mary, and were ſolemply receaued into wedlock, liuing honeſtly together, haue had children exercyſed al dueties of mariage. Therfor, ought they by reaſon to continue ſtil in their matrimonye, and in all pointes to applye them ſelues to the feare of God.

Some turne them ſelues another way, & ſaye: Thow ſuche lawes are the poore ſnared, that they can neuer come to any rich mariage, for the riche will not geue their childre to the poore. Whereby it maye eaſely be perceaued, where the shoe wryngeth the that reſiſt this aſſiſt good & reaſonable law. Their harping is vpon their halſpenny, their minde is to be riche wth maryage, neyther are they ſatiſfied to haue taken awaye the childe againſt the fathers & mothers wil, but againſt their mindes would they haue the good alſo. Theſe take not the chylde becauſe of mariage, but for the goods ſake. Thus doeth inquite diſcloſe it ſelfe, that mā may wel perceauē, what is that ſome men ſeke in mariage. A reaſonable mā whether he be ryche or poore will alwaye haue reſpect vnto the feare of God, to honeſtye

nestie to faithfulnessse, to labour & vertue, and not to the bagge of money.

Themistocles desired rather to haue a wise, discrete and a prudent person, then one that was riche. But who so hath more respect to worldly substance, then to honestye and knowledge, is a shamefull personne: lyke as he also that highly esteemeth such a mans frendship, and desireth it for monies sake. Nowe be as be maye: Who so euer is greued with this law touchynge the consent of the parentes let him lay away his greedy desire, his bragginge and his sonde affection, and let him haue respecte vnto God & vnto equite. Let hym consydre well the word of the lord. What thou wilt not haue done vnto thy selfe, do not thou to another. So shal the lawe be more lyght vnto hym and the more easie to beare.

C The. vi. Chapter.

The parentes ought not to constrainethen chyl dren to matrimonye, neither to marry them afore their tyme.

In this poynt also ought not the parentes to take to much vpon the selues because of their autorite, nether to abuse it or to compel their chylde, eyther because of filthy aduantage or lothsomnesse in takinge payne (to let him go & haue no respect vnto him for
an

The Christen State

an vngodly, and vnhappie thing is it
the cause of mariage to compel a yonge
man against his wyll, to take such one
as he hath no harte vnto. For in mary-
age ought to be y^e cōsent of both parties
with the consent of their parētes. Like
wyse also whan a sonne or daughter
are come to their yeares & ful discreti-
on, & are of their parētes in the meane
season not looked vnto, & so after ward
with good aduyse and deliberacion, do
honestly mary together: Then ought y^e
father wel to consydre that thorow his
owne wrongeful and vniygheinous des-
meanour he hath lost his auctoritie, as
touchynge hyndrynge and breaking of
that mariage. For seing that the parē-
tes do not loke to the chylde, nor make
such prouision for them: as parentes &
tutors ought to do, and therfore are be-
come nothyng lesse then the parentes,
why would they thē require of chylde
such obedience by the which the chylde
might fal and perishe in the danger, &
snare of y^e deuyl? In such cases verely
is not a Christen mā subiect nor bounde
in as much as at the lawes of God do
extende and serue for the honesty, wel-
fare, & preservacion of man, & not for
his destrucciō. It hath oft times bene
founded in dede, that such mariages cō-
tracted euen against the willes of such
vnsaithful

vnfaithful and conetous parētes haue
 bene prosperous, holy, and acceptable
 vnto God. Notwithstādyng my pur-
 pose is nether to commend the foolish
 affectiōs, nether the wicked and wan-
 ion behauour of certayne ponge wyl-
 ful persons y feare not god. In sūma
 the measures oughte here to be a lyke
 longe cūe thus like as the childzē must
 haue respect to their parentes, and not
 wilfully despise thē or cast thē of: So
 should not the parentes wōit any pry-
 tic compell their childzen to mariage a-
 fore their time, neither wickedly neglect
 them, or leaue them unprouyded for in
 due seasō. Good lawes, iust rulers, the
 feare of God & discreciō shal moderate
 this matter well ynough. Hereof also
 shall we treate more largelye, in the
 chapter of the Consenteage.

Furthermore the age or yeaeres of the
 childzen must wel be cōsidred of the pa-
 rētes. For an vnnatural, and vnbonest
 thyng is it, to marrie ponge folkes,
 whiche yet haue not attayned to theyr
 lawfull and iuste yeaeres. Many great
 sickenesse do springe therof: yōge mo-
 thers also haue no iust strength, nether
 to noriſhe nor to bring forth the frute.
 And somtyme hath it chaūced that they
 haue died of their impotēt child. Lyke
 wyse the chyldzen whiche were borne

The Chyssen State
of chyldren, became sicke and feble. It
shall also not be comely for Chyssen wē
to haue lesse discrecion herein, thē the
Deythē, which haue had great respect
to the age & yerres. For Plato, Aristotel
and Hesiodus, appoynte the age of
seuētene yeres to yōge wemē. Some
there were, that to yōge men haue ap=
pointed y age of. xix. or. xx. yeres. For
in those yerres be y powers somewhat
strengthened, and decreace not thē tho=
row marriage, as they do in weake fol=
kes. But herein may euery mā behaue
him selfe after the beste & moste honest
maner, according as the kynde, cōplex=
ion, and cause requirith.

The. vii. Chapiter.

**Suche degrees of consanguinite and
affinitie as are forbydden,
and inhibited.**

A Lawful copulaciō also in marie
age oughte not to extēde vnto
suche degrees of cōsanguinite
and affinitie as are forbydden.

And that euery man may vnderstā &
know, what degrees God hath inhibi=
ted, I shall recyte and declare the wo=
des of God. Leuit. xviii. Chap.

Thus saith the Lorde: ye shall not
do after the workes of y lād of Egipt,
wherin ye haue dwelte, neyther after
the workes of y lādē of Canaan, into
the

The seconde table goeth vpon
the woman.

Father.
 Sonne.
 Father in lawe.
 Sonne in lawe.
 Halfe brother.
 Whole brother.
 Sonnes sonne.
 Daughters sonne.
 Graund father.
 Fathers brother.
 Mothers brother.
 A woman Brothers sonne,
 may not Sisters sonne.
 marry her. Fathers sisters husbände.
 Mothers sisters husbände.
 Husbādes brothers sonne.
 Husbādes sisters sonne.
 Daughters husbände.
 Husbādes father.
 Sisters husbände.
 Husbādes brother.
 Husbādes sonnes sonne.
 Husbādes daughters sōne
 Graund mothers husbāde.
 C. ii. The

The christen state.

The. viii. Chapter.

Whether these degrees were prescribed onely vnto the Jewes, and not also vnto other.

Who soeuer now wold thinke, that the lawe of Moses were geuen onely to the Jewes, & not vnto other folkes (specially not to vs christen) he must consydre, that God dyd chose the Jewes vnto him selfe to be his owne peculiar people, by whome it pleased him to set forth and declare his glory, his name and will also in other nations. For as much as they were the general myrroure vnto al other people & God also wold no spottes to be in the glasse it selfe, no doubt he wyl not approue them in other people. The wil of god in him selfe is al way one. And that he here appointed to his people in writing, the same planted he also in y^e heartes & consciences of other people, both before & after the lawe writtē. For he that hath not a very shameles & beastly heart doth euē abhorre & detest the copulations in the said forbidden degrees. Honestly, chastity, & nurture of it selfe teacheth vs not to meddle wth such: therefore sayth god euē derly & plainly in y^e afore recyted chap. Lev. xviii. Despyle not your selues in any of these thynges, for with all these are the heathen despyled

These degrees haue euer bene abhorred.

defyled, whō I wil cast out betwixt you.
 The lād also is defiled therthowen: &
 I wil visite their wickednes vpon the,
 so that the lāde shal spew out the inha-
 bitours ther of. Kepe ye therfore mine
 ordinaunces & lawes, & do none of these
 abhominacions, þ the lād spew not you
 out also, whan ye haue defyled it.
 Wherby it is easie to vnderstande, that
 God dyd not onely requyre his Jewes
 to refrayne from these degrees of con-
 sanguinite & affinite but likewise al
 other people. whō he also punished ve-
 ry sore, because they had defyled the sel-
 ues herin. Neither did he the any wōg
 For though he the hepten had no lawe
 wrytten, yet (as Paul saith) they are
 a law vnto the selues, in that they de-
 clare the workes of þ law to be wrytten
 in their hertes in as much as they haue
 testimonye by their own consciences &
 thoughtes, which accuse or excuse one
 another in þ day of iudgemēt. Wher-
 fore in þ sight of god, ther is no respect
 of persons, but they that haue senned ^{Punish-}
 without the law, shall be condēned ^{ment of}
 out the law. Roma. ii. Chap. ^{suche as}

A great probacion is it also, þ God may in
 wyl haue these degrees auoyded and þ forbīd-
 eschued of euery mā vpon earth scyng ^{den de-}
 that he appoynted the punishmente of grees.
 death to the trasgressours For thus he

The Christen State

saith. Leui. xx. cap. If a man lie by his fathers wyfe, to vncouer his fathers pruitie, they shall both dye the death, theyr bloud be vpon them.

If a mā lie by his sonnes wyfe, they shall both dye the death. For they haue wrought abhominaciō: theyr bloud be vpon them.

If a man take a wyfe and her mother also, he hath wrought wickednes. He shall be brent with fyre, and so shall she likewise.

If a mā take his syster, the daughter of his father or of his mother, and discover her pruitie, the same is abhominacion. They shall be roted out in the syght of the people.

The mothers sisters pruitie, & the fathers sisters pruite, make thou not discover. For he that so doth, hath discovered his nygh kinswomā. And they shall beare their trespase.

If a man lye with his fathers brothers wyfe, he hath discovered his vncles pruite. They shall beare their sin, and dye without children.

If a mā take his brothers wyfe, it is an vncleane thyng. &c.

Herin also (no doubte) are comprehēded the degrees, whiche are lyke or nigher, as namely, & the father maye not lie by his daughter, neither the mother by

ther by her sonne. &c. And though it
come to passe, that yet ther is auctorite
to iudge their body & life, ther bloude
be vpon the selues & not vpon h^e iudge,
which nede not to feare the vengeance
of God, for geuynge sentence ouer the
bloude of the gyltpe.

Furthermoze amonge such heithen as
were not like brute beastes & vnrason-
nable, these degrees (as I sayde afoze)
were forbydde. The holy apostle Paul
esteemeth it a very high matter, y^e among
the Corinthians should be herde suche
vncastite, as was not hearde of but
abhorred amonge the heithen. 1. Cor. v.
Besydes al this, vertuous rulers, and
Christe kynges and Emperours haue
extremely forbydden the said degrees
as we fynde in God. Lib. v. Titu. v. De
incestis, & inutilibus nuptiis. Item Pan-
dect. lib. xxiii. and Instit Lib. i. Titu. xv.

De nuptiis. Therefore helpeith not the
the objection that certayne men make, that
out of Moyses, as though Moyses of moyses
lawe were cleane abrogated and taken
awaye from the Christen. Hurtoure,
Manifestnesse, and honestye, is ex-
cepte from no man. The iudicials
in the lawe are not so taken awaye,
that there oughte to be no moze a-
monge Christen people. This ly-
bertie in dede is geuen vs that we are

The Christen State

not bounde in those pointes or circumstances, which wer deliuered and chesely geuen to the people of the Jewes, concernynge the tyme and nature of y^e lande and people. But against equitie, against comlynesse, against honestie, and vertue, did God neuer graunt vs any fredome, and the same lawe tooke he neuer away. Wherfore, let no man regarde those, which vnder the title of Christē libertie would start away frō all honest lawes vnto all voluptuousnesse of the flesh.

The popes law (as we may se in decret. lib. iiii. Tit. xiiii.) forbid also the fourth degree and set by a wonderfull straunge market, by the meanes of o^rther degrees, & because of gosse breade. Yet wil they be intreated of them that brynge monye, and for monyes sake permit they it, which happely for loue of money was by them inuented & set by. Therfore do those Christen rulers well & iustly, that permyt it frelye and without money, whiche the Pope for mony hath sold & dispensed with all in his Consistory. For here is the popes law no more to be esteemed, thē the law of his hert y^e dwelleth in India. What haue we to do with thē of India? Yea, what shal we do with the pope of Rome?

The

The ciuile law hath few mo degrees then those that we speake of out of the law of God, saue onely touchynge the thirde degree as it is sayde afoze. To this haptie haue certayne rulers respect and restraine also the thirde degree, but let the fourth go. As for that which god hath forbydden or permitted, it is now manifest vnto euery man.

Therfore ought no man to brag and rage, nether to contemne or condemne the commaundemēt of the superiourie. A Chyisten man knoweth well that in such cases and outward thiges as are not agaynst the true saluacion, hauinge no superstition annexed (nether snare the soule & cōsciēce) the higher powers haue great auctoritie geuē thē of god. Where as they now do snare no mans conscience, and make it no synne to marry in the thirde degree, but seynge that besides it there be so many people vpon erth, that euery man maye be well and honestly prouided for, though he medle not with the thirde degree: for as much as it is abhorred yet also amōge many people, and the (because of the same) and such lyke thiges do forbid it, what businesse or worke can a mā make therfore? On the other side. Much lesse can they be condēpned and despyssed, that kepe them to the onely word of y^e Lord

The Christen State

without addition. Yea, all hyghe rulers which yet at this tyme for auoyd-
dyng of slaunder do permitte & suffer
more thē they are bounde by the aucto-
rite of Gods law writtē shuld do their
dyligence in tyme to come, & holt them
selues nigher vnto the law and worde
of the Lord, to the intēt that sometyme
they be not esteemed to be men that go
about to be wyser thē God, and so fall
into Gods iudgement.

And for a comen symple man, is there
in the meane season, and at all tymes
nothing sure and better, then whan he
erreteth or doubtereth in the cause of cōsā-
guinite, to take counceill of such as are
of iudgemēt, and haue vnderstandig in
the cases of mariage.

The ix. Chapter.

Of the iust consent of both the parties
into mariage, and howe that mariage
ought to be fre and vncompelled.

TO the said pointes also must cū-
ry Christen man whā he contrac-
teth mariage haue good respect:
namely & his wedlok be accordeinge to
the cōmon lawes, that it hindre not the
true beleue, that it be done wyth the
knowledge of hys parentes, or of
them vnder whose iurysdiction he is
and that he mary not in the forbydden
degrees of consanguinite or affinite.

Besydes

Besides al this, & specially is requyred the fre hertie consent of bothe parties, as it is recited in the description. Wedlok must be coupled together wth the good consent of both the personnes. Concernyng the same good cōsent will I nowe geue this short instruction.

The consent is that ouergewing & graunt of thy hert, whan vnto thy chosen spouse, thou promysst & geuest thy self ouer in wedlok, and in the highest loue and felowship that may be vnder God. In the loue and cōsenting of hartes ther is also an earnest fauour of the one louer toward the other, but that is carnal and wicked, therfore doth y^e deuyll knyt that whorish and vnchaste knot. The consentynge into marpage spryngeth out of gods ordinaunce and leaueh vnto honestye. For an ordynate and pure loue is it that she beareth toward her chose, by him her desyre is to remayne with mynde bodye & good (according to the worde of the lord) to serue him, to shewe her trouthe plynghthe vnto him, to suffre wealth & woo wyth him. Like as it foloweth also in the description. That vnto they^r ende they dwell still together, and spende they^r life in the equall partaking of all such thynges as god sēdeth. Therfore is it God hym selfe that knytteth y^e knot of marriage

The consent.

The Christen State
marriage. And who so is carnal, and affectionate wil springeth vicious luste and vanitie, and hath no respect to the glozy and ordinaunce of god, but vniō be wtte, or to other lyke trāsitory thynges. And assone as the same sayleth, or yf he once mysclypke her, or se a fayrer, then sayleth the wil and mariage also. But the will of lawfull mariage (as I sayde afoze) considreth the ordinaunce of god, regardeth honesty and contynuaeth in loue, euen in aduersite as wel as in prosperite. Herin also differeth y cōsentynge in mariage, from natural inclination. A naturall thing is it, that two parsones which are of lyke kinde and complexion, of life nature and disposicion, of lyke maner, and occuppyng, should beare moze wil the one towarde y other then they do y haue no mutuall felowship herin. Yet is not this wil cōparable to consentynge in mariage.

Notwithstandyng such propositiō in kynd helpeth much no doubt to a more stedfast vnitte, & consentynge together in holy wedlok, and therfoze is it verpe good for the same. And to be shorte. A matrrimontall cōsent is the same herte disposiciō & loue, y Adā bare towarde his Eua. He beheld al other creatures & nō liked hī. But assone as Eua was set befoze hī, he said: This same is one bone

of Matrimony. Fol. xxlii,

bone of my bones, & fleſhe of my fleſhe,
that is, ſhe hath my hert, my mind, and
my bloud. &c. As it is ſaid in the fyrſte
Chap. for her ſake thoughte he that a
man ſhould forſake father & mother, &
kepe him onely vnto her. He knowled-
ged y^e ſhe was one body with his, then
muſt it folow alſo, y^e ſhe had like mind
hert, and wil. for neuer one body hath
two contrary willes, but one body hath
one will

And of God him ſelfe is y^e ſame will
plated, and mightely concealed in mā,
for it exerciſeth it ſelf ſtrongly, & pre-
ſeth after hys lyke. Therefore was it
right ſpoke of the of the old tyme howe
that marriage is prepared of god for al
men. Herof cometh it y^e many ſtraunge
marriages are brought to paſſe not or-
dinatly thow y^e working of god, but
are take in hāde. & do not prosper, for
god hath not ſo ordeined it. In the, vii
Chap. of Tobie doth the angell ſay, y^e
Sara y^e daughtre of Raguell ſhoulde
haue Tobias becauſe ſhe was appoin-
ted him of God, & therefore died y^e ſeuē
mē to whom ſhe was promyſed, one af-
ter another. In the. xxi. of Geneſis
whan the father and mother of Rebec-
ca perceined the wonderfull worke of
god thow y^e meſſage of Elizer, they
ſayd: This cometh of the lord. ther-
fore

The will
of mari-
age com-
meth of
God.

The Chyſten ſtate

foze can we ſaye nothyng agaynſt the,
nether euyl nor good, there is Rebecca
befoze the, take her, and go thy waye
with her &c.

Where out it is eaſye to vnderſtād
that mariage oughte to come of a free
hert, and nether to be conſtrayned and
compelled of the parentes nor of other
mē. For i aſmuch as wedlok requireth
both the parties good cōſent, which no
man can geue but onely god, the paren
tes may not compell the child but haue
reſpect to gods oꝝdinaunce, and to the
right oꝝdinate conſent of y parties, &
cōſidre whether it be oꝝ no. Bathuel &
Laban had reſpect to the oꝝdynaunce of
god, & whan they ſaw the ſame power
befoze they eyes yet ſent they for their
doughter Rebecca, to knowe her wyll
alſo. And whan ſhe of her owne free
mynde had ſayd: yea, then was ſhe firſt
ſent away vnto Iſaac her ſpouſe.

Thus haue we befoze our eyes many
enſamples, wherby we may learne what
miſery and wretchednes foloweth out
of an vnwilling & compelled mariage.
And therfoze it wer a great deale bet
ter for rulers to loke firſt that no man
ſhulde compel his childe, then that they
them ſelues afterwarde (when the mat
ter is almoſt paſt remedy, and hurt fol
loweth bypā hurt) ſhuld haue inought to
do

do wpyth lytle pꝛofp & yet with muche
disquietnesse.

Here must the chyldeꝛen loke also that **T**he fa-
ther they fall not immediatly to discorde for ordinate
this matter and violentlye despisyng affection
their parentes make hast to their own of yonge
great hurt and perswade the felues to folkeꝛ.
be endewed, wpyth a wyll from God,
whiche of God is not planted in them,
but cometh of their owne inordinate
affection. For it happeneth ofte tymes
that a chylde taketh such a fashyon in
hande as ought not to be, and dysplea-
seth God, and namely if he goeth about
to haue such a person as is not for his
honestye. As whan a yonge woman
wyl neades haue a riotous wylfull
hoꝛehũter & waister, or such a one as is
forsworne & hath begyled many other.
Or as whan a yonge mā wil neades haue
a bayne wanton fylthy. &c. (herein to
pꝛeuent the harme that myghte come
therof) the parentes ought to make obiecs-
cion & to dyspoꝛte them of their pur-
pose. Yet should they not therfore com-
pel their chyldeꝛen into other matyages
to the whiche they beare no herte, nor
wyl, but discretely enfourme them, ge-
uynge the good instruction, to get that
frowardnesse from them, but godly to
deale with them for their own wealth
and honestye.

The Chiffen State

The In: It chaſiceth ſome tyme that the parē-
ordinate reſ them ſelues deal not well neyther
affection ſeke honeſty and equir. but onely their
of parē: o: ne inordinate affectu a wickednes,
tes.

where as ſometyme the children are
more reaſonable, and make relation to
their parētes comly and with good ma-
ner. It fortuneth alſo many tymes that
the parētes ſticke ſtil to their own fro-
wardneſſe, to their ſpely deſyre of lu-
cre and wickedneſſe, & go aboute to de-
lyver their childrē forth in ſ bargain.
The children therfore ſometyme (for
aſmuch as they are come paſt their pa-
res beyng conſtrained by ſuche violence
do aduſedly, and in honeſtye proude
for them ſelues. In ſuch a caſe verely
ought not the higher powers to ſuffre
that ſuche vnreaſonable parentes as
feare not god, ſhould haue their willes.

For lyke as the inordinate affection
of the children is not to be permitted,
whā they will needes haue ſuch perſons
ne as be to their own deſtructiō. So
can no equite allowe you (o parente s)
that for youre conſcious lucre ſake do
ſet your own fleſh & bloud to mortgage.
Your opinion is happye to make ſure
prouiſiō for them, but ſerue your en-
terpryſe cometh not of God, neither
leaneth vpon honeſty, therfore do ye but
ſell the away. Let euery man therefore
not

of Matrimonye. fol. xxb.
haue respecte vnto God to honestye,
and to the right consente, so shall God
suffre no man to miscary.

¶ The .x. Chapter.

The occasions of wedlock, why and
wherefoze it should be contracted.

Add to the intente that the sayde
consente maye yet the better be
consyded. I wil yet furthermoze
by the worde of God declare the occas
syons of mariage why, and wherefoze
it was ordeyned, & to what purpose it
should be contracted & euery man may
vnderstande to what thyng he consens
teth whan he graunteth vnto mariage.

The causes of mariage are orderly
set and expessed one after another in
the descriptiō therof in the secōd chap
ter. First of all, they, that are saythfull
do marye to & intēt that they may bring
fozth, and haue childre together. This
cause is expessed and groundēd in the
wordes of god folowig. And god made
man vnto hys owne ymage in the y
mage of god made he him mā and wo
man created he them. And God blessed
them and sayd vnto them. Growe and
multiply and fyl the earth. They there
foze that are beleuers, do marye to the
intent & they may haue children. They
know wel also, & to be fruteful oꝝ bare
commeth of God. Therefore do they

D.l.

knowledge

The Christen state

knowledge that they haue not δ childre
of them selues, but of God. And thos
cause is no small nor leght thng. For
to haue childre is the greatest treasure
that maye be. For in the children do the
parentes lue (in a maner) even after
their death. And if they be wel & luckes
ly broughte vp, God is honoured by
them the publique welch is auanced,
yea, al mē their parentes also fare the
better for thē. They are their parētes
comforte nexte vnto God, their ispe,
To this staffe and byholdinge of their age.

To this
for the
children.

The vnbeleuer regardeth not this
cause, but feareth he shall haue to ma-
ny childre, putteth not his trust in god,
will not geue him selfe to labour, & ther-
fore lacketh he δ honour & good, δ groweth
out of this frute vnto δ faithful,
whose hert and lust is set with his ma-
riage to please God, and to plante, and
bring forth profitable frute vnto men.
Yet happeneth it many tymes that euē
they which feare God, are dysfauours-
ted of this frute, and that because they
(not wout δ ordinaunce of God) shuld
haue the crosse so much the espyer to ca-
ry in δ troublous tymes of famine bat-
telle persecuciō & pestilēce which this
 δ faithful also dothe paciētly take at δ
hande of god geuig him thankes for it
as wel as he to whō god geueth childre
doth

doth earnestly thanke him for makinge
him fruteful. Of al this haue we a no-
table ensample in þe holý Patriar-
kes, Abrahā, Isaac, & Jacob, which is
more manifest vnto euery mā, thē þe we
nede to speake further thereof. There-
fore, though this cause sayle so þe God
wil geue the no children, yet is the ma-
riage right in þe sight of god. For there
be other causes also, for the whyche
wedlok was ordeined, & for the which
it is contracted.

And namely it is contracted lykewyse
of the faithful, to the intente that they
maye auoyde whozedom, and al maner
of vncleennesse. This cause also dothe
Paul lay before the Corinthians in þe
first Epistle the .vii. chap. and sayeth.
It is a quiet and a commodiouse state
for a mā not to touche a womā. But to
auoyde whozedom, let euery man haue
a wife of his owne, and euery woman
her own husbā. He saith it is a quý-
et state of liuing for a mā not to touche
or lye with a woman: yea, yf God haue
graunted him, and geuen him the gift,
that he may wel and without burning
lyue chaste and vnmarrid. But if a man
or woman may not so do God hath ge-
uen them the medicine of marriage, and
wil not esteeme þe worst therof as synne
whozedome vncleennesse.

To auoyde
whozedom,

The Christen State

For he saith plainely . Let every man haue his own wife, & every womā her own husbād. To be their propre owne or peculiar maketh y^e mariage. As for harlotres and vnthriftes , they are not peculiar propre or own one to another but borrowed and lent for a tyme.

The
worke of
marry-
monie is
no sinne.

It foloweth yet more plainely in Paul how that he not onely graunteth the worke of wedlock to thē y^e be married, but commaundeth also (yea, and taketh away y^e priuate power of eyther of thē both therin) and saith clearly, that neither of them may denye vnto the other the dew worke of matrimonte. Let the husbāde (saith he) geue vnto y^e wyfe dewe beneuolence. Lyke wyse the wyfe vnto the husbād. And thus with com- ly wordes expresseth he y^e actual worke of mariage which certayne of the Corinthyāns, of a special chosen holynesse, and false fayned clenlinesse, had vtterly denyed vnto thei^r marryed spouses: thinking therby to be very holy, clene & spiritual lyke as diuerse other heretikes before & sēce hath done. But Paul commaundeth them to mary, the one to geue dewe beneuolēce vnto the other, no doubt for y^e auoidynge of whoredō, and eschupnge of vncleennesse . For it foloweth in Paul immediatly after.

The wyfe hath not power of her own bodye

body, but the husbāde. Likewise the husbāde hath not power of his own body, but the wyfe. Whereby he forbyddeth, that eyther of them shal deny hys body vnto the other. For they two sayeth the lord also, are one bodye.

Herof doubtlesse did the holy & godly learned byshoppe take the same which he spake in the great cōsail at Nicea, where as he said, that it is clenness also, a man to lye with his owne maryed wife. For Paul in þe same chap. speaking of widowes & widowers sayeth: that it is good yf they so remayne, but immediately addeth he therto, sayinge: Neuertheles, yf they can not absteyne, let them mary. For better it is to mary then to burne. And within a litle after he saith mozeouer. But & yf thou take a wife thou synnest not. Behold, what could be moze clerely spoken. To mary (sayeth þe Apostle) is no sinne, thē must it folow also that the workes of marriage are not synne, not of thē selues but because of the marriage it selfe & Gods ordinaunce.

And moze is then all that we haue yet spoken of: it foloweth further in Paul. And yf a virgin mary, he or she synnest not. For euerye man knoweth wel, how holy & excellēt a thing virginite is, & yet saith Paul, that a virgin

The Christen State

synneth not yf he or she lose their virginitie in mariage. Then must it follow yf god rekeneth not yf workes of mariage synge of for synne & vncleennes. But synne and virgins. wycked vncleennes is it to comit whores doo. filthye & abhominable is it to force or begyle a virgin. For Paule sayeth furthermoze in the. xiii. to y^e Heb. Marriage is to be had in reuerence & honour amōge al mē, & the bed of thē y^e are married is vndefyled. As for harlottes & aduouters god will iudge thē. How much moze wil he iudge thē that rauish virgins? Job saith in the. xxi. Chap. I made a couenaunte wth myne eyes, that I wold not loke vpon a virgin. For how heuie is the punishment of God fro aboue? And what inheritaunce & reward geueth y^e almighty fro an hie? Destroyeth he not such vnchastites, & casteth he not out thē y^e medle with such wyckednes. &c. The wise man Salomō sayth. Thou. v. Be glad wth thy married wyfe, whom thou hast takē in thy youth, and loue her as a dere chose hynde. Let her bestes satisfie the at al times & reioice thyll in her loue. For why shouldest thou come nyghe an harlot (my sonne) and haunt the bosome of a straunge woman? In y^e which wordes, Salomō like as Paule also comēdeth prayseth the loue & worke of mariage as cleynenes, but

but draweth me from whoredoms as from
it that is nothyng but filthye. Therfore
(doubtlesse) mariage was instituted to
auoyde whoredome and vnclennes, & þ
work of mariage is rekened of god for
no synne. All these thinges I haue lar
gely spoken of and proued, and confir
med them with holpe scripture. And
though I did not gladly take in hād to
write of this matter, yet haue I done al
this to helpe many snared consciences,
which without accusā thow the ig
norauce of godes lawe, do piteously
trouble and vex them selues herein, I
hope therfore no mā wil misconster me
sayng I haue spoken nothing but that
which Paul did write afore.

measure

And in this matter is it well to be cha
rmed that like as chauncelastnes ch
lines and temperaunce is good in eue
ry thing, so is it good here also and ex
ceedyng necessary. Wedlok is honora
ble and holy, therfore muste not we as
chauncelasse persones caste away good
maners, & become lyke vnrasonable
beastes. God hath geuen and ordeined
mariage to be a remedye and medicine
vnto our feble & weake fleshy to swage
the disquietnes therof and to the in
tent that we should be cleane and vnde
fyled in spirit and in body. But yf we
rage therewith, and be chauncelasse in our
wordes

The Christen State

wordes and dedes, the our myltemper-
raunce and excelle maye make it euill
which is good, and defyle it yf is cleane.
Paule also is contente, that as concer-
nyng the bed, married folkes by a due
occasion, maye lye the one from the o-
ther. But so that it be with y good con-
sent of the both. And that not alwaye
oz longe, but onely for a time, lest y de-
uel be busie, & tempt them with who-
dome oz vnclennesse, oz decraue them
with aduoutrye.

To a Thethird cause is this: Euen to the
doide so intent that the one maye be an helpe &
solitarines confort to the other according to y wil
to helpe of God, auoiding solitariness: whiche
is expresse the lord expressed with these wordes.
one ano- It is not good for man to be alone. I
ther. I will make hym an helper to be next un-
to hym. And within a while after, he
saith moreouer. They both shal be one
flesh, oz one body. So that like as in the
partes of a mans body, ther is a mutua-
al helpe and participacō of the one to-
ward the other, Euen so ought it to be
also amonge married folkes. The one
ought to be an eye, eare, mouth, hand, &
foote to the other. In trouble, the one
must be the confort of the other. In ad-
uersite must the one be others refresh-
yng: yea, & in all theyr life must the one
be the helpe & socoure of the other. And
these

these are the causes why wedlock was
ordayned, & wherfoze they y are sayth-
ful beleuers do marye & the occasyons
wherupō the cōsent doth leane & reſte.

The.xi.Chapter.

The ende fruite and cōmendacyō of
holy wedlock. How blessed honourable
and good a thyng it is.

By this nowē is it easye to vnder-
ſtāde, what is the ende, vertue, &
+++ fruite of wedlock, and howe holpe,
profitable, and good a thig it is. This
is the ende of mariage wherevpon it
leaneth: Not to be alone, but to haue a
companion in this lyfe that wil helpe
to beare wealth & woe, euen ſuche one
as thou canſt find in thine hert to loue,
and of whō thou art loued again, that
by the ſame thou mayeſt ſende a medi-
cine & ſwagynge of the weakenesse of
thy vnquiete fleſh, & ſo auorde whoz-
dome and al fylthy lyuinge, to brynge
by childre vnto the praiſe of God, and
to the publique welth, profite & comfort
of thy ſelfe & other thy neighbours. &c.

Wherfoze the vertue, operacions, ef-
fecte and fruite nowē of mariage, is to
conſozte, mainteyne, helpe, counſail, to
cleaſe, to further vnto good maners, ho-
neſtye and ſhamefaſtneſſe, to expell vn-
cleannesſe, to auauance the honour of
God and the publique welth, and to ſet

The ope-
ration of
wedlock

The Chyssen State

Wedlok by many other suche vertuous men,
is holp & herof cometh it that weblocke is a
honourable great worke & holp ordinaunce of god,
ble. which defileth oz vnhaloweth no mans
saue him that taketh it by on him with
an vncleane hert. Whō (to say truely)
not the mariage, but his owne wicked
nesse, defileth. For it is alwaye holpe &
right in it selfe, and al such as receaue
it with true hertes, doth it halowe and
bryng to honour. It hath euer also ben
of an excellente estimacyon, and had a
gloious name of al prudent people, in
so muche that Paul durst boldly sape:
Wedlok is honorabile among all men,
oz in al the worlde.

For wedlok did god institute by hym
selfe, and not by his angels oz holy mē,
as he byd other good statutes and ordi
naunces: Yea, euē at þe begynning toke
he it in hande in Paradise that garden
of pleasure, no doubt for the commo
dite and not for the grese of mā. With
out Paradise were al other ordinaun
ces made, but euē in paradise was wed
lok ordeyned. And yf all ordynaunces
haue theyr proper commendacion & ho
noure of their first beginner, of þe anti
quite, of þe place where they are made
oz of the prospe & they bryng. The ver
uely is weblocke most worthy of prayse
and honour, as a thyng instituted of
God

god himselfe, euen in par adise, at þe be- **Genesis**
gennyng of the world, for the wealth &
commodite of man.

Therfore in marriage lyued þe holiest
the most vertuous, the wisest and most
noble men vpon erth: Yea, the holy gost
is not ashamed euen in the first booke of
the byble, very plainely to talke & write
nothing els for the most parte, then of
marriages, childre of birthes, and such
other pointes of householdinge in wed-
lock. Adam was a married man, so was
Enoch, Noe, Abraham, Loth, Isaac, Ia-
cob, Joseph, Job, Moses, Aro: And so
were other regentes, iudges, & kinges
Josue, Gedeon, Phinees, Samuel, Da-
uid, ezechias, Josias, Oseas, Isaias &
other Prophetes mo. Dauid commen-
deth the state of marriage as a singuler
blessing of god, which he sendeth to the
that loue him, & whome he loueth: and
sayth. Psal. cxxviii. Blessed are they al
that feare the lord, & that walke in his
wayes, for thou shalt liue with þe thing
that thou hast gotten thorow the labour
of thy owne handes. O howe blessed
and happy art thou? Thy wife is as a
frutefull vyne þe standeth by the house
syde. Thy children rounde aboute thy
table, are euen lyke olyue trees newly
planted. Lo, thus shalt thou be blessed that
feareth þe lord. &c. And this is þe cause
that

The Christen State

that the wiues of the old testamēt toke it for a great dishonour & plage, whan one of them was at any tyme baren or vnfructfull.

In the new testamēt it was the good pleasure of our lord Iesus, to be bozne in marriage. For the virgin Mary was married vnto Ioseph of y^e house of Dauid, yet conceived she of the holy gost, & brought forth her childe being a virgin her self & remaining a virgin. The first miracle that our lord Christ did, the same wrought he at a wedding, & namely such a miracle as is able to geue consolacion in marriage, that euen in thynges partayninge to this temporal life, god wil not leaue the vnprouided for. that mary in y^e feare of him, and in the faith of his euerlasting word: Yea, that he both can and wil turne the vnseuerie water of all trouble, in to the swete wine of gracious comfort. Paul calleth they^r doctrine that inhibite and forbid marriage, the doctrine of the deuell, and saith. i. Timb. iiii. The spyte speaketh evidently, that in the later tymes some shal departe from the faith and shal geue hede vnto disceatful spirites, & to deuillish doctrines, thowoe them that are lyers in ypocrisy, & haue they^r consciences marked with an hote yron, for bydding to mary. &c.

Therefore

Therefore foloweth it, that the doctrine which doth set forth & knowlege wedlocke to be holy, honorable, profitable, necessary and good is gods doctrine euen true and good, holy, and vndefyled.

The. xii. Chapter.

How shamefull, vicious, and abhominable, the synne of whozedome is.

AND to the intent that the praise honour, goodnesse, & commendacion of holy wedlok, may þ more clearly appere, I wyl now set whozedome right ouer against it on the other syde, and declare how shamefull vicious and abhominable it is before god & al honesty. That youth may loue the honour of god, & auoyde dishonestye, & þ euery one may eschue vicious whozedome, & betake him to holy wedlok.

Whoze,
Paul the chosen man of God writeth vs deff, thus to þ Corinthians. Fly fro whoze lethe the dome. All the synnes that a man dothe mēbers are without his body, but whoso comit of Christ teith whozedome synneth agaynst hys which is owne body. And immediatly afore the thy own sayd wordes he expresseth þ vnderstā bodey. Dinge of this sentence, & saiet. Know ye not that youre bodyes are þ mēbers of Christ? Shal I then take Christs mēbres, and make them the mēbres of an harlot? God forbid. Paul then whā he spake these wordes. (All the synnes that

The christen state.

that a man doth, &c.) had respectes vnto wedlok. For like as wedlok maketh of two persones or bodyes one personne, one body: Euē so likewise þe spirituall marriage, namely þe receyuing of gods grace in þe we are baptised into Christ and become Christen maketh one body betwene Christ & vs beleuers so, that we be called, and are in dede Christes members. Now loke as he that is married yf he take another beside his wife doth both synne against his own: Euē so likewise dothe that Christe mā synne againste hys owne bodye, yf he committe whozedome. For he dishonoureth the grace of Christ, and defileth the holy couenaunt made betwene Christ and hym. For it foloweth in Paul, Knowe ye not that he which ioyneith himself to an harlot is become one body. For they two saith the lord shal be one fleſhe or one body. But who so cleueth vnto the lord is one spirit. Neuertheles thorow whozedome is the spirit banished & excluded. For thy spirit, hert and mynde, that ought to cleue vnto þe Lord is ioyned to the harlot, with whom thou art one & incorporated. Therefore, they that commit whozedome do sinne against the couenaunt, & spirituall marriage wherewith we must be ioyned vnto Christ.

Furthermore it foloweth in Paul, or
knowe

Know ye not that your bodies shuld be Whores
the temple of the holy ghost which is in vs rob:
you whom ye haue of god, & that ye are both god
not your owne poure? for ye are deare of hys
ly bought. Wherof it foloweth cōstātly owne.
ly that they which commit whoredome
do dishonour & waist away their owne
bodies. For they geue ouer their mem-
bres, yea they hert & mind vnto whoze
dome. And yet Christ for his honour &
oure clenynesse did by the same, and
that not with money but wth hys owne
bloude. It foloweth also, that they
which are geue vnto whoredome be vnder
the great plage of god. For Paule
sateth here h^e christē mēs bodies are h^e
temple of god h^e holy gost. Thus sateth Whores
he. i. Cor. iii. If any mā defile the tēple vs defy:
of god him shal god destroye. Is it not leth the
an horrible defiling of gods tēple, to se tēple of
that vicious harlot venus, euen in the God,
place wher god shuld raigne with his
spirit, & to be sorued & do scrupce vnto
her with body & soule? Let them come
forth now h^e wil alwaye excuse synge
fornication as though it wer not sinne
(or at the leest not so greate synne one
sige person to abuse a nother.) Paul
the Apostle of Christ saveth, h^e whores
dome deulderh vs from God, breaketh
the couenaunte whiche we haue with
God spoylerh and robbeth God of that
whiche

The Christen state

which is his, misordzeth the members of god, maketh of Christes members & members of an harlot defileth & vnhaloweth the temple of god, the therfore that wil folow whozedd, shal God destroy: yf all this be to be esteemed but a small thing, then do I confesse, that whozedd and fornicacion is euen as litle a sinne as vicious bayne people do make it.

It is more then ones also that Paul him selfe denieth whozemongers of heauen, who so beleueth not my wordes let him reade Rom ii. Cori. v. and. vi. Galat. v. Eph. v. i. Tess. iiii. To the Hebrewes he sayeth plainly, & as for whozemongers & aduouters God wil iudge the. What can be more sayde. Yf thou not withstandynge al this, wil yet say that whozedd or fornicaciō is no sinne, then cryeth the holy prophet Esay that horrible woo vpon the, & sayeth Esay, v. cap. Woo vnto you & cal euell good. Or do ye not know that euen now in this tyme god doth soze punish whozedome as a great vice. Paule saith. i. Corin. x. Let vs not commyt whozedd, as some of them of olde dyd, and were destroyed in one day a great nōbre. It is euident, what sclaunder and dishonoure Samson brought vnto him self specially to the gloze, and name of god amonge gods enemyes & his, & among
al

al abhominaciō: yea, and undertake to Whores
blaspheme wedlock & ſo what to excuse mōgers
their own miſchiefe therfore talk they haue no
of much trouble that is in wedlock. And reſte.
as for their whores the life it is nothing
els but open vice and abhominaciō be-
fore god & al honeſt people. Filthy is
filthyneſſe ſyl, although ſ filthye ſwine
deſpise therin. They ſpeake much of es-
uil wities, which whan ſome men had
taken could be not be ryd of them wth
any ſayre meanes & yet can they not
leauie theſe bayne craftie and vnfaith-
ful harlottes of whom they the ſelues
are moche ſcoined to the bittermoſt,
yea, & are apte to ſuffre moze of ſuche
vicious and filthy bodies then any mā
doth of his honeſte wife. They ſpeake
much likewise of byrning vp of chyl-
dren which are borne in wedlock. And
yet they them ſelues in whordome are
fayne to bringe vp the baſtardes that
they haue gotten, like as afore tyme they
were wont to builde Hawmet houſes
and ſelde chapels with colleccions and
gatheringes of every man.

They ſpeake of much trauayle & ca-
refulnes howe the houſholde muſte be
brought vp, & prouided for in wedlocke.
And yet the dottinge fooles them ſel-
ues are fayne to noyſſe thoſe ſhameful
harlottes with muche greater care, &

The Chriſten ſtate

yet be afrated that whā they haue done
their beſt, the gredye ſacke wil not be
fylled and that the felthy ſtrompt wil
yet bzig forth a greater rekening vpon
thy trencher, and al to get the bagge of
money into her own hādes. Mozeouer
amonge whores is waſtinge & expen-
ſes moſt regarded, neither art thou wel-
come, but thy money. No moze money,
no moze loue, I muſt haue the money, &
purſe ſaith the harlot, take thou thy
clooke and thy baggage. Let another
come & haue moze money for he haue
bene in the bath & is diſpatched. Thus
may he bite his lip, & cratch his pate,
and take that for his fare wel, that he
getteth of his harlot.

They complayne mozeouer of the cry-
inge of the children in the nightes, and
how that married folkes can not ſlepe,
but muſt watch by the meanes therof.
And yet the doting fooles them ſelues
go al ſight longe vp, and downe thro-
row ſtretes, & kept the deuils watch
with painfulneſſe, froſke, and vnreſte.
Let no reaſonable man therfore be ſna-
red wyl in whoredome by ſuch harlot-
tes to the ſclaunder and diſhonoure of
holy wedlok. Whoredome (no doubt) hath
much more diſquietneſſe, anguiſh
and trouble, then hath the holy ſtate of
marriage. The payne alſo that is in ma-
riage

riage is godly and honest. God geueth such patience strength, and good will vnto the saythful, that they can easely away with al maner of coniugale cares. As for harlottes they are y deuels martirs, and haue alwaye, dishonoure and shame. The. xviij. Chapter. Howe it is againste. S. Pauls doctryne to maynteyne the strewes how many dyuerse and sundrye dysleases commeth thowow haunteynge of the same.

Where as certayne men saye : yf whoredome be so greate a synne before God, and byynge so muche vyce and myschiefe wyth it, why do some highe rulers and prelates of the world then mayntayne open stues? To that I answer: Many thynges are suffered, that ought not so to be, and yet for sufferynge therof are the sufferers neuer the better. But let those prelates & regētes of the world make answer vnto god, for thetr own acte: God hath comaunded the & vs al. Thou shalt not commit whoredome. Let euery christen mā folowe hym. what soeuer other folkes suffer or do. The holpe Apostle Pauls saith. Let nether whordō nor any vnclennesse be ones named amonge you, as it becometh saintes. Ephe. v. Chap. Now if amōg Christē folkes as an holy people that is clesed thowow y bloud

The Chyisten State

of Chyist there may no choyce be named, much lesse no doubt ought vicious strewes to be set vp, and openly maintained for a plaine shame is it, & a manifest confusio. Let them therfore that mainteyne such shameful houses loke well to them selues how and what answer they wil geue vnto God for this their acte.

They that saye they are suffred for a uoydinge of greater inconuenience, let the considre whether their meane to put away a worse thing with an euell, be a meane that is comely & pleasing vnto God. Or whether god hath at anye time commaunded or geuen licence, to suffre and maintaine open and shameles whoored, that virgins may be the lesse forced & deflozed, or that yet worse thinges be not committed of wylfull persones. Paul saith. Thou oughtest not to do euell, that thereof might come good except thou wilt be dampned iustly. Roma. iii. We fynde daily by experience that the same way helpeth not & that there are whose houses, and in the meane season h worse thing not eschued. And therfore euil with euil, & vyce with vyce do runne together, so that abhominacion, and myschiefe preuaileth. Wherefore let euerne reasonable Chyiste mā cease now fro vyce braule who

whoso lyt: yf thou wilt do that God cō
maundeth thee, and the thing wherof
thou maist haue worship and welfare
in the syght of god, & honest people, the
medle not with harlots, neyther come
at the newes. Wapntaine the not & vse
them not. But to auoyde whoredom let
every mā haue his own wyfe, & every
woman her owne husbnde.

Yea, but it is not mete for every man
to marre. Many pooze mariages make
many beggers. There is no man cōpel
led to marie, neither yet afore hys tyme, nor
whan thou hast not a conuenient cause
thereto onely if it be not mete for thee to
be vertuous it shalbe no vicious thing
to marie. Now yf thou thinkest, it will
not frame with the to marie, then leaue
thyne whoredome also. And then we are
agreed. For gods sake mā kepe thy self
honest, sober, pure, and cleane, vntyll
the tyme that it be mete and expedient
for the to marie. Thou wylte say: alas,
we are but flesh and bloud. I answer
were not our fore fathers flesh & bloud
also? Did they therfore contynue still in
childhode? Or haūted they harlotry in
the meane tyme? Beholde the example
of Isaac, Jacob, Joseph, & other excel
lent mē which married not tyl they wer
of a good, and perfecte age, and yet
neuertheles spent their youth vertuous
ly in

objectiō.

The Chyisten State

ly in clenynesse of life. Therfore shuld
our youth feare god likewise as they
did, haue Gods commaundement be-
fore they eyes, call vpon god for grace,
a voyde idlenesse, and all that may pro-
uoke to an vnclenlye lyuinge: and geue
them selues to labour, and resist man-
fully in tentacyon. But now we finde
it other wise, for our youth hath the lytle
respect vnto God & his commaundemen-
tes, calleth not vpon God, goeth vp and
downe pde, haunteth euell cōpany and
byonkenesse. Herof cometh it now
that they can not refrayne, & they thik
that they must nedes folowe harloties
still, or els haue wyues, & yet can they
neither labour nor get theyr liuig, And
thus come they to nought: therfore is it
theyr owne vnchystnes, and not holy
wedlok that destroyeth them.

The ste- Doth not the hauntyng of harlottes
wes ma- make many beggers also: whēce come
heth ma- then such swarmes of beggers & wret-
ny beg- ched pocky people: Euē of whoz dō get
gers. they that mischefe for the moste parte.
And this doth no mā esteeme nor cōsidre
But whan a good vertuous yong man
which is cōe to his age, doth honestlye
marry, then is the walet brought before
him, to feare him, or els to witholde o-
thermē fro holy wedlok, & to make the
cōtinue still in whozdom: this cā the so-
tell

tyl deuell do. The ryche saythfull & al-
mighty god did neuer sayle any man þ
sekeith him in true belefe þ laboureth
faithfully, & that is vertuous, & honest
Let no man therfoze be snared wth in
synne. To be wyte, whozedome with-
draweth & separateth y mind fro god,
maketh vs to breake our conuenaunt,
dishonoureth the grace of god, & mem-
beres of christ, robbeth God of þ which
is his, vnhaloweth the temple of god,
& plucketh vs bitterly wth synne & flethe
into the myze, & into al fylthynes, ma-
keth vs of men beastes, defileth body &
soule, taketh fro vs al our substance,
honestye & good, hameth, destroyeth, &
caryeth vs to hell wth wretchednes,
misery & sorow. Contrariwise we dook
deliuereth vs once from al such incon-
ueniēce. And therfoze is it a miserable
thyng, that all they wyl not be consi-
dered, & that yet also there be olde men,
which esteeme whozdom to be no synne
and talke so lightly and wātonly ther-
of befoze yong people þ youth beyng
prouoked for ward in theyr wicked pur-
pose, are now the moze hard herted and
obstinate therein.

Deare childzen herken ye rather vn-
to Paul þ elect seruaunt of god, which
speaketh out of the holy gost these wo-
des. Be sure, that no whozemonger.

The Christen state

oꝛ vncleane persone hath inheritaunce
in the kyngdome of Christ and of god.
We not disceaued with vaine wordes.
For because of such thinges cometh þe
wrath of God vpon the childre of vn-
beleue. Marke this wel and remembre
it god wil not regarde þe waton & vyle
communicacion of suche, so lyghte as
they make it. Wherfor if ye wil escape
the wrath of God, then kepe your sel-
ues fro whoredome and mary at youre
tust age.

The. xiii. Chapter.

How shamefull and wicked a thing
aduoutꝛe is, and how it hath
of olde tyme bene puni-

shed therto.

As dyke as whoredome hath euer
bene taken for an abhominacion a-
monge al honest people in þe whole
world: Euen so haue they esteemed
aduoutꝛe to be a thyng muche more
shamefull and vterlye to be abhored.
In so muche that all vertuous rulers
see, and that euen amonge the heithen
haue punysshed it wyth the payne of
death.

how god
plaged
aduou-
try be-
foze the
law wy-
ten,

Whan Abraham came with Sara
his wyfe into Egypte, & the Egypciāz
thought that she had bene Abrahā's sy-
ster, they toke her and brought her to
the courte vnto king Pharao. But the

LORD

of Matrymonye. fol. xxviii

for he punished Pharaos & all his house
with great plagues because of Sarai, &
yet committed he no hurt with her, and
that he did was done of ignorance.

Gen. xii,

for when he understode that she was
Abrahams wife, he sent for him, & said:
Why haste thou dealt thus with me?
Wherefore toldest thou not me, that she
was thy wyfe? &c. There hast thou thy
wyfe, take her and go thy way. And
seynge it is thus, it may wel be consy-
dered, that God is much more displeased
with them that wilfully committe ad-
uoutrye. In the twentieth Cha. it is writ-
ten that at Gerar, Abimelech the king
of the Philistines, toke Abrahams wife, as Phas-
rao had done before, & it appeared vnto
the kyng in a dreame, and was sayd
vnto him: Beholde, thou art but a dead
man, because of the womā whom thou
hast taken, for she is a nother mannes
wyfe. And yet had Abimelech commit-
ted no actuall dede wth her, no more then
Pharaos had done afore. Therefore said
God also afterwarde. If thou dost
not deliuer her againe vnto Abraham
be sure, that thou shalt dye the death,
and so shall all that thyne is. Dyd not
God with these wordes declare mani-
festly, what sentēce & iudgemēt he hath
geuen vpon aduoutrers? Wherefore
Joseph, whā he was prouoked of hys

E. v. Lordes

The Christen State

Lordes wife to accomplishe her wil say
de. My Lord hath committed al thinges
vnto me, sayng the only for thou art
his married wife. How shuld I then do
so great hurte and sinne agaynst gods
Gen. xxxix.

Job saith in p xxxi. cha. If my hert
hath lusted after my neighbours wife,
or if I haue laide wayte at his doores,
the let my wife be another mans harlot,
and let other me lie with her. Herewith
doth Job knowlege it to be reaso that
he be measured with such measure as
he hath geue vnto other me, if he haue
broke his wedlok, which thinge yet he
dyd not that then other menne shoulde
serue him with p same sauce. There-
fore seing the punishment of aduoutry
is a meate that al me can not chew, let
euery man consydre by hym selfe, how
lothe another man wold be therof, and
let him not touche another mans wyfe,
so shal his also not be medled withall.
It foloweth in Job: For this is a wic-
kednes & sinne p belongeth to p iudge:
Yea, a fyre it is that consumeth altoge-
ther, & pluketh by al a mas substace by
the rotes. With p which wordes Job
doth knowledge, that aduoutri is such
a vice and wickednesse, as pertyneth
to the iudge, that is to saye, oughte by
reght to be greuoulye punyshed of the
wythe

which be in auoutrye (if they were not
aduoutryers the selues) for it is a tye
that consumeth altogether, both body,
honesty, good, minde, hert and welfare,
And all this was exercysed & practys-
sed, afore the law was genē to the peo-
ple of Israel by Moyses.

And in the law doth God appoint a
certaine punishmēt for aduoutrye amōg
other trasgressiōs, & saith. Le. xx. Who
so comitteth aduoutrye with any mans
wife, shal dye the death both the man &
the womā, because he hath broke wed-
lock with his neighbours wyfe. And
Deu. xxii. is the same law recited again
and confyrmed.

Nether was aduoutrye so sore punis-
shed among the people of Israel only,
but also the herthe vsed mortall execu-
cions therof. This wil I now declare
out of the flozzen and credible wryters
Whan any of the Lepretians were ta-
ken in aduoutrye, they were bounden,
and caried thre daies thowow the city,
and after ward (as long as they lyued)
were they despised, & with shame and
cōfusiō, reputed as persones desolate
of all honestye.

Among the Locrensiās did Zaleucus
forbyd aduoutrye vnder great punish-
ment. The transgressours caused he to
haue both their eyes thruſt oute. And
when

The pun-
ishmēt
of aduou-
trye in
lawe of
God.
How ad-
uoutrye
was pun-
ished a-
mong the
heyrthen

Lex lepre-
torum.

Lex Zaleu-
ci.

The Christen State

Lordes wife to accomplish her wil say
be. My Lord hath committed al thinges
vnto me, sayng the only for thou art
his married wife. How shuld I then do
so great hurte and sinne agaynst gode
Gen. xxxix.

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doth Job knowlege it to be reaso that
he be measured with such measure as
he hath geue vnto other me, if he haue
broke his wedlok, which thinge yet he
dyd not that then other menne shoulde
serue him with y same sauce. There-
fore seing the punishment of aduoutry
is a meate that al me can not chew, let
euery man consydre by hym selfe, how
lothe another man wold be therof, and
let him not touche another mans wyfe,
so that his also not be medled withall.
It foloweth in Job: For this is a wic-
kednes & sinne y belongeth to y iudge:
Yea, a spyte it is that consumeth altoge-
ther, & pluketh by al a mas substance by
the rotes. With y which wordes Job
doth knowlege, that aduoutri is such
a vice and wickednesse, as perterpeth
to the iudge. that is to saye, oughte by
right to be greuoulye punished of the
wyche

which be in auoutrye (if they were not aduoutryers the selues) for it is a fyre that cousumeth altogether, both body, honesty, good, minde, hert and welfare, And all this was exercysed & practysed, afoze the law was genē to the people of Israel by Moses.

And in the law doth God appoint a certaine punishment for aduoutrye among other transgressions, & saith. Le. xx. Who so committeth aduoutrye with any mans wife, shal dye the death both the man & the woman, because he hath broke wedlock with his neighbours wyfe. And deu. xxii. is the same law recited again and confirmed.

Neither was aduoutrye so sore punished among the people of Israel only, but also the herthe vsed mortall executions therof. This wil I now declare out of the Bookes and credible writers. When any of the Lepzelians were taken in aduoutrye, they were bounden, and caried thze daies thozow the city, and after ward (as long as they lyued) were they despised, & with shame and confusion, reputed as persones desolate of all honestye.

Among the Locrensiās did Zaleucus forbyd aduoutrye vnder great punishment. The transgressours caused he to haue both their eyes thrust oute. And when

The punishment of aduoutrye in the lawe of God. How aduoutrye was punished among the heethen

Lex leprei
eorum.

Lex Zaleu
ci.

The Christen State

Germani.

Whan his owne sonne was take in aduourtrye, he bad the put out his one eie as iudges, and the other dyd he himself put out as a father. In þ̄ dayes of oure fore fathers the noble Germaines (as fore they came to Christe faith) the punishment of a womā þ̄ brake wedloke stode in þ̄ power and auctorite of her husband. And at the lest he might stripe her out of her clothes, thrust her out of his house, and beate her opely with rodde in the cite or towne, euen before her frendes. &c. As Cornelius Tacitus maketh mencio, who also wyrteth these wordes. Among them there was none that laughed at the misdede, & to defile or be defyled, was named among them to be as much, as not to do according to the course, maner and custome of the worlde.

Marke now wel in how much better case they stode, then we. which laughe at al sinne, and vice: yea, at al abominacion, as fygthing, warringe, whoze hunting, wedloke breakyng, masking, mōmyng, to much dzynkynge, excesse in eating, & all vnclennes do we excuse with these wordes. It is the maner & comē course so to do now in þ̄ worlde.

Lex Opilis.

Opilius Macrinus the Emperour of Rome, vsed to punish aduourters with fire. For the whō he founde in aduourtrye

trye, caused he to be bownde and to be
burnte together quicke. This doth *Lex Iulia*
Capitolina wyte of him. and a
mong the Romaynes was there a comē
law (called *lex Iulia*) which would, that
execution should be done vpon aduou-
ters, with the swerde. The same law
stode in strēgth in s. Hierōs time who
writeth, that a certaine yonge mā and
a married wyfe, were iudged and put to
execution with the swerde because of ad-
uoutrye. And the same law (called *lex*
Iulia de stup. et adult. vvd the Christen
Emperours receaue, and of Iustinian
It is appoynted, *Lib. siis. Tit. xxiij. de*
publicis iudiciis.

In the lawes of Bamburg concern-
inge iudgemētes of death vnder the
title, how trasgressiōs ought to be pu-
nished, are these wordes red. If a ma-
ried mā bringe a mortal accusaciō vpon
another man, for anye fylthy acte that
he shuld haue comitted with his wife,
and cōtūiceth him therof, the same ad-
uoutter shal with the swerde be puni-
shed vnto death, according to the sentēce
of the lawes imperiall. The aduou-
tresse also hath forfetted vnto her hus-
bande, al her dowry, substaūce, & goods
des, and shal for a perpetual penaunce
and punishment be locked and shut vp
in prison. The same lyke wise is red in
the

The Christen State

The law the iudicial lawes of the holy empyre
 imperial of Rome, decreed vnder the Emperour
 Charles the fifth in y^e yere. M. D. xix.
 And. M. D. xxii. at Augspurge, and at
 Regenspurge. Of a married mā bringe a
 mortall accusacion vpon another man
 because of aduoutry committed to hys
 wyfe, and preuaileth in sentēce agāst
 him the same aduoutrey & aduoutres
 shal be punished accoꝝdinge to y^e deter-
 minacion of our forefathers, & of oure
 imperial lawes. Howe what punysh-
 ment the imperial lawes haue appoynted,

Why ad ted, it is declared afoze.

uoutrye **This** allegacion concerninge the pu-
 was so nishment of aduoutrye I am sure, wil
 soze pu- many men maruayle at, & esteeme it soze
 nyshed. and vntollerable. But yf they would
 cōsidze the matter right, setting affec-
 tion, and cruel custome asyde, & woulde
 ponder well what aduoutry wer, and
 what foloweth it, they shuld not won-
 der so soze at y^e punishment. Aduoutrye
 is a destruction and highe dishonoure
 of the ordinaunce of God, a wickednes
 growen out of the deuel, and p̄dillese
 of y^e flesh a shamefull vnfaithfulnesse,
 a willfull truce breakynge, and periu-
 ry. And that this is so maye euery man
 considze by the chapters goynge afoze
 Wedlock is y^e ordinaunce of God. in
 the which both y^e parties ought so to be
 knyte

kynte the one vnto the other, that they be not deuided. Paul sayeth also, that aduoutry is a worke of the fleſhe. Not withſtandinge, manifeſt it is that married perſons at their entraunce do make a perpetuall conuenaunte, and there callinge vpon God, & taking him to re- corde befoze the whole congregacion, they promeſſe trouthe, and ſayth, with mouth & hād þ one to þ other. &c. Now yf it be but a ſmall trespae to dyſſem- ble, to breake, to deſtroie, and to trede vnder ſote al this to ſoꝝ we are trouth geue befoze God and þ churche, and no thinge to regarde honeſty, and ſaythe, the muſt I nedes coſelle that þ puniſh- ment of aduoutry was to rigorous in þ olde time. But if it be a iuſt thig ernest to puniſhe vnſaythful periurpe, the deſpiſing and contemnyng of God, & al honeſty then is alſo the puniſhment of aduoutrye ryghte equall and not to ſoze.

Item, yf the loſſe of a good thyng ſhould be valued after þ eſtimaciō of þ owner, then (as touchig this life) there is no greater damage, then a man to loſe his own body. Now is it certaine that both the parties marryed, are but one body, and that (as Paul ſaierh) the huſbād hath no power of his own bo- dy but the wyfe, nether hath þ wiſe po-
wer

The Christen state

wer of her owne bodi. but the husband
Wherfoze who so committeth aduou-
trye, the same taketh away, stealeth, &
robbeith f orther of his owne body, euē
hys principal and best good. Oꝛ what
honest persone had not rather fynde a
theft stealing his treasure, and to suf-
fer the losse of the goodes, then to fynd
an aduoutter by his maryed spouse, &
to reape dyshonoure in her.

Both these byces therfoze (theft &
aduouttrye doeth Salomō in the. vi. of
the Prouerbes) lay vpon the balauce
the one agaynst the other, and sheweth
how that aduouttrye is the sorer & moze
tedious, sayeng. A theft is not bitterly
despyred, that when he is hongry, stea-
leth to fede hym selfe, for whan he is
taken, he must restore seuen tymes as-
much, oꝛ els at hys substance. But he
that is so farre out of reason as to byc-
ke wedloke with another mans wyfe,
doth epyther destroy hym selfe, oꝛ els get-
teth hym selfe stripes & shame, whiche
shame maye neuer be wypped out. For
the wrath of gelousye & of the husband
(if he haue tyme to reuenge) wil not be
intreted, he wil not be perswaded with
prayer: yea, though thou geuest him re-
wardes, he wil not receiue thē. & hys
cōparison doth euery mā vnderstande.
No: though a mans good be stolen, yet
yf it

Truou-
try and
theft cō-
pared f
one to
other by
Salomō

if it be restored him agayne wythoute hurt he wil be intreated for as muche as it was done happely thow pover- tie. But if a mā take his wife in aduou- try, he wyl not be pacified. For it is a very beastly and wicked thing.

Moreouer, if a mā take a thefe wyth the demayner, yet hath he no power to auenge him selfe, and to slay the thefe. But if a mā fynde an aduourter at the dede doynge, he may be auenged. And though he do wounde, shame or kil the aduourter, and his aduoutresse, yet shall he not be punyshed for the death of the. Out of al which wordes euery mā pla- nely vnderstand what vice is more gre- uous before God, & before al indifferēt iudges. Before these wordes also, say- eth Salamo. Maye a man take fyre in his bosome, & his clothes not be bzent? Or can one go vpon whote coles, and his fete not be hurt? Euen so, whoso- uer goeth in to his neighbours wife, & toucheth her, can not remayne vndefi- led. Wherby he declareth furthermore his daunger and greatnesse of this vyce, threatenynge them that thynke (lyke fooles) to kepe their aduoutry secrete, and that they shall neuer be takē & pu- nyshed.

It serueth to our purpose, & thowwe Alteraci-
aduoutrye greate inheritaunce are al- ons & all

nacions
of heris
tage.

The Christen State

tered, and the right heires disherited.
For oft tymes it fortuneth, that an ad-
uoutresse hath childre by an aduoutter
and then must the sayde childre inherit
all the substance of their pretended
father as lawfull childre. which yet are
vnlawfull, & hereby the father loseth his
honour, his kindred, his body & goods.
His wife which is his own body, hath
the aduoutter defiled, and the vnlawfull
children take the goods away. If this
be not great wronge & wickednesse, the
wote not I what a man may affirme to
be vicious ynough: therefore though ad-
uouttry be horrible both in man & woman,
yet in woman it is most hurtfull & detes-
table. For besides that the aduoutresse
altereth the inheritance as (I said afore)
and with false promises, & shamefull
disceat withdraueth and stealeth it fro
the right heires, she leadeth first her ho-
nest poore husbande with great shame,
great trauaile, labour, sorrow & paine,
in that he is faine to bring by those ad-
uouterous children, which are not his
owne. Moreover she dishonoureth her
father, her mother & kindred. Her childre
(euen those that are lawfull) must be as-
shamed of her, and be doubted of in the
world, whether they be lawfully begot-
ten or no. Therefore whā they speake of
theyr mother, or heare her named, they
are

of Whoremongers. Fol. xlii.

are abashed & ashamed. Aduoutresses also make their husbands to be despised & of no reputaciō, although they be vertues and honest men. They are the occasiō that folkes come ofte together which are nighe of kynred. These and such like innumerable cōfusiōs, shame hurt, dishonours, & felthynesse folowe out of abhominable aduoutry. I passe ouer, now I murthers, porsonages, treasons, māslaughters, battailes, and warres I haue ensued after aduoutry, & destroyed bothe countreies & people. This did I aunciēt & noble mē of olde, pondre, and confidre, & therfore ryghteously and of iust occasiōs appoynted they the puniſhment of death for aduoutrers. Yet wyl we heare howe aduoutrers excuse ther owne vice, and pōdre how reasonably they go to worke.

They say: Though god haue forbidden aduoutry vnder I paine of death, yet is I same puniſhmente not executed, perſourmed or practised. For in no place appeareth it I aduoutrers wer put to death. For Dauid was an aduoutrer, & yet receaued no puniſhmente therfore: Yea, I Lord Christ him selfe did abrogate and dissolue the puniſhment of aduoutry, for asmuch as he cōmaunded not the womā (take in aduoutry) to be put to death, but had her go her waye. For

f. n.

whan

The de
ſce whi
che ad
uoutrers
vse.

The Christen state

whan no man had condemned her, he also let her go. Johan. viii.

To that I answer. God in his law hath ones expessed howe he esteimeth Death aduoutry, & how he wyl haue it puny-
was the shed. Now yf we haue not done Gods
puny- commandement, and according to the
mēt of ad same, thē is it neuer y better, yet endu-
uoutrye. reth y law of God vnmoueable & sure.

Neuerthelesse they of the olde tyme dyd punish aduoutry with the paine of death, as it is sufficiently proued afore out of the stories. The obiection therfore y aduoutrers make, is but vaine. Now though al sentences, and iudgements that haue bene executed, and practised because of aduoutry, stōd not in holy scripture, it is no maruayle. For the Bible is not a registre of vnyustices & of such as for their wyckednes haue bene put to executiō. Or is it not euident ynough vnto you, howe it was lyke to haue gone wth Susanna.

The ad-
uoutrye.
of Dauid

Dauid comitted aduoutry ones in hys lyfe, which drew him also & brought hī into great murther, so that he caused not onely his faithful seruānt bria, but other noble men likewise to be slayne. Beholde what occasion aduoutrye geueth? What cometh of it? Trueth it is, he was not stoned to deathe. But what chaunced vnto him? Euen as he had

had dishonoured another mans chylde
 so sawe he shame vpon hys owne chyl-
 dren while he liued, & that with greate
 wretchednesse. For Amnon deflowered
 Thamar his owne natural sister. And
 they both were Dauids chylzen: Pea,
 Absalom did miserably slaye Amnon
 his brother, for committing that wpe-
 kednes with his sister Thamar. Not
 long after, dyd the same Absalō dye
 hys owne naturall father Dauid oute
 of his realme, and shamefully lay with
 his fathers wiues. Whereupon there
 folowed an horryble greate slaughter,
 in the which Absalō was slayne wth
 many thousandes mo of the comē peo-
 ple. Nowe let every man ponde^r well
 by hym selfe, whether it be not a lesse
 thyng, once to medle, and so to haue
 execucion and dye then to abyde the
 death of so many, & that so longe, wth
 suche misery & sorowe. Therfore was
 Dauid soze punished, then yf he had
 bene but once stoned vnto death. And
 let every mā learne hereby that no mā
 can escape the hand of God, althoughe
 the world lay no hāde vpon him. God
 punisheth neuertheles: Pea, and that
 much soze, whan he doeth it not here,
 but differreth it to another world. The ad:

Where as they make Christ the lord uou-
 a mainteyner of aduouters, it is a tresp.

The Christen state

brought playne & euident shame. Christ neuer
befoze gaue libertie vnto synne. For he saith
Christ. I am not come to breake y^e lawe but to
fulfyl it. Paul saith also. To the righ-
teous is there no law geuen, but to the
vnrightheous and disobedient, to whor
mongers, to periured persons, to liers
and blasphemers. To y^e Galathians he
sayth. Walke ye in the spirit, so are ye
not vnder the lawe. Therefore, for as
muche as aduoutrers do walcke in the
flesh and not in the spirit, they are vnder
the law, nether hath the lord taken
the lawe and punishment from them.
Moreouer, as touching the story. Joh.
baptist, we must consydre that y^e lord said
vnto the wise woman. hath no man con-
demned the? And whā she had said, no
mā, he answered. Nether do I condēne
the. For with this answer laied he be-
foze her the sentence of the iudges.

And for as muche as he was not come
nowe to geue sentence as a iudge, but
to saue, he would not condēne her, & so
medled nether with y^e law nor the acte

The Lorde was come nowe to haue
mercy vpon sinners, and to call to re-
pentance. Therefore said he also vnto
this woman. So thy wape, and synne
no more. And with these wordes doth
the lorde warne al such as are tangled
with aduoutry, to ceasse fro hensforth
and

and to amende. God happely may haue
mercy vpon them, and take from them
the same dishonour, payne and punish-
ment, which they haue greatly deserued
For god hath no delite in the destruc-
cion of a poore synner, but will rather
that they conuerte and lyue. But yf ye
wyl not turne, yf ye wyl nedes be stiff
necked and stil set forth your shameles
fozeheades, the verely doth god watch
ouer your wickednes, and sayth. Hier.
b. In the desyre of vnclenly lust, they
are become lyke olde stallandes, euery
one neyeth after his neighbours wile.
Shuld not I punishe this? Wherfore
ye aduouters, loke for none other. but
God wil plage you for shameles actes
of wyckednesse and whozdom. For ab-
hominacion, vice, perjurie, and shame-
ful matters are they, that ye go aboute
wthall.

¶ The.xv. Chapter.

¶ Howe one that intendeth to marye,
shuld chose a mete, honest, & vertuous
mate.

And hytherto haue I declared
whence wedlock cometh, who
++ ddd institute it, what it is, howe
it oughte orderelue to be contracted,
what be the occasions, end, and vertue
therof. Item how holy, profitable, and
good it is. Agayne, howe horrible, nor

The Christen State

some, & shamefull, whozeds & aduantage
is. But for asmuch as in the occasions
of wedlock it is mentioned, how y^e wed-
lock was ordeyned of God, to the intent
that married folkes shulde spend theyr
life in y^e mutual participaciō of al such
thinges as god sendeth, that they may
bring forth childre, or they may auoyde
whoredome, or for the eschuyng of pe-
rellous solenes, that the one maye be a
confort and helpe to the other accordig
to the wyll of God. And for asmuche
also as in the meane season there lyeth
great importaunce and weyght vpon it
what maner of companiō & mate thou
chosest, how thou maicst liue with hym
and (if god geue the childre) how thou
mayest bring thē vp. Therfore in this
part of my booke folowig, I wil treate
howe a mete honest & vertuous spouse
ought to be chosen. Afterwarde howe
they oughte on bothe the sydes to lyue
well and right together, to kepe and in-
crease the mutuall loue and trouth of
marriage, & fynally how they must wel
and vertuously bring vp theyr childre.

Ther is
eth much
weyghte
in y^e elec-
tion of
the mate

For whoso coupleth hym selfe with
bawling folkes, and cometh to disqui-
etnesse, may not cōplayne therof. Why
left he not suche contencious persons
without his house? Who so now well
haue a peaceable marriage, muste not
chose

chose him an vnquietmate. He that wil plante any thyng, doeth fyrste cōsidre the nature of the ground, in the which he intēdeth to plante. Much more shuldest thou haue respect to the condicion of thy spouse, oute of whom thou desyrest to plant children, the frute of honestie and welfare. And like as planting and carefulnes hath greate power in all growing thinges, so hath it greater vertue & strength: yea, and better frute in the diligent brynging vp of children. Where as mariages & childre do somtyme prospere euell, the greatest cause therof, is the fault in choyng the partie, and in the chyldrens brynginge vp. Howe where as we sayle in thys behalf, it cometh ether of our owne sonde affection whiche we folow and are seduced therby, or els committeth it of ignorance, as whā folkes wot not wherunto they ought to haue respect, or how to do in the cause. And seynge that in these poyntes standeth the makynge & marring of wedlok. I wyl fyrst note in few wordes y most necessary thyng that maye be spoken hereof. And fyrste wil I speake of y chosing of a spouse.

The chosinge is a receauynge or accepting of such thynges as we thynke are mete for our ende & purpose. Therfore euery electiō hath a final respect,

The Christen State

What is that it is dyected vnto. For as muche
election now as our talking here is of the elec-
is. tion of a spouse, we must reduce to our
 remembraunce the end of wedlock, that is
 to say, the causes why and wherfore it
 is contracted. Nowe haue we hearde a-
 fore, that the causes, why it was ordey-
 ned, and wherfore it is to be receaved
 of the two persons, are these, euē to the
 intent that they both shal continually
 dwel together, & spende theyr lyfe in
 mutual participaciō of al such thinges
 as God sendeth, that they may byeng-
 forth childzen, or that they may auoide
 whoredome, or for the eschuing of par-
 rellous solytarynesse, that the one may
 be a comfort & helpe to the other, accor-
 ding to the wyll of god. Therefore thou
 that wilt chose, must haue respect vnto
 these foresayd poyntes, as to the synal
 end & marke set before y, & must proue
 whether the parson whom thou thyn-
 kest to loyne vnto thy selfe, haue these
 poyntes whiche thou hast heard now
 recited. And the same shalte thou well
 proue, yf y note diligently the ryches
 that are in man, of the whiche I will
 nowe speake.

the man- These maner of riches are ther in mā,
ner of ri- the riches of the mynde, of the bodye, &
ches in of temporall substaunce. The best and
man, mooste precious are the ryches of the
 mynde

mind, as they wout which & other two Riches
are moze hurtful then profitable. The of the
tyches of the mynde arc, the feare of mynde.
God, sayth, gods glory, gods seruyce,
vnderstanding oz knowledge, prudēce,
truth, sobernesse, righteousnes, libe-
ralite, chastite, humblenesse, honesty, &
nourtour, spnglenesse, and dyligence,
& such like vertues. These lie not styll
neither hide thē selves whersoever they
be, but breake oute dyuerse wayes, so
that they may wel be spyed, but special
ly in talking. For our Lord Christ dyd
say, Out of the abundance of the herte
speaketh the mouth. They of the olde lāguage
tyme said, that a mans talkynge is the
myrroure and messenger of the mynde, the feare
in the which it maye be sene without, of God.
in what case ymā is within. Therefore
who so wyl knowe and haue expery-
ence howe a mans mynde standeth, let
him diligently note his communicatiō
whether it be toynded wth the feare of
God, manerly, true, earnest, honest, sted-
fastte and reasonable, oz whether it be
churlish and vngodly, vicious, bayne,
glorious, fained, ful of wordes, vnsted-
fast, vn honest, vnreasonable & toynded
with lightnes. And of these frutes thē
shalt thou knowe the tree and rote of y
hert. And though ypocrist vse much dis-
ceate in talking, yet can no ypocrite go
als

The Christen State

alway so craftely, but he shall sometime
stumble and bewray him selfe.

But for the more suerty, it is good
for thee not only to marke his cōmuni-
cation, but also other gestures and ma-
ners, how the man now behaueth him
selfe, how he hath done hitherto, what
Reputa- name and fame he hath had, & yet hath
cion. what opinion other wise & honest men
haue of hym, how he behaueth himself
in standynge and goyng, and in all the
partes of his body what raimēt he vs-
eth, whether it be vaine, whoziſhe, wa-
garment tō, light or manerly, & accordyng to hyſ
estate reputation and power, that is to
say, honest raimēt. For raimēt doth oft
geue certayne & sure testymony of pryde,
lightnes, wantonelle, inconstancy, vn-
shamefastnesse, boasting, and of filthy-
nesse or vncleennesse, and other vices or
vertues that are in man. So may much
Company be spied also by the company & pastime
that a body vseth. For a man is for the
most parte condicioned euen lyke vnto
them that he kepeth company withal.
We se that amonge beastes wilde and
tame, lyke will to lyke. The eduacyon
The by- also geueth great testimony, namely by
ging by. whom and how euery one is broughte
by, whether it were among vertuous
persons or euil, whether y^e party hath
contynued in the nourture of the ver-
tuous

of Marriage. Fol. xlvi.
tuons, and shewed him selfe obedient,
or whether he hath broke out of his dis-
cipline, & folowed his own wilfulness.
For it is a smal matter for the to haue
dwelt amonge vertuous men, but ra-
ther herin lieth the waight how farre
& how much thou hast folowed them, &
bene obedient vnto the. Judas was a-
monge the Apostles, brought vp of the
Lord Christ, but for al that was he ne-
uer the better. For he left not his wy-
ked pranks, neither was he obedient.

Thow the occasion of al these thin-
ges, and other lyke appertaynyng to
the same, oughte euery one to dyscerne
the parson whō he hath chosen to take
to marriage, and to se that he be ender-
wed with the sayde riches of y^e minde,
and that to his purpose he be righte,
peaceable, honest, mete, and conuenient
for him to lyue withal in wedlok, as it
befemeth and as God hath instituted.

For like as in the minde there are such
vertues as we haue spoken of, so are
there in it also noisome wicked vices, &
detraccions, as vngodlynes, dispysge
of gods worde, mysbeleue, ydolatre,
Mawmetre, ignorance, churlishnes,
lyge, falshode, ypocrisy, vnrighteous-
nesse, backbiting, mistemperaunce, dy-
kenesse, couetousnesse, vnchastite, vn-
shamefastnes, misnourture, rathnesse,
furious,

For
warde
wicked
qualites
of the
mynde.

The Christen State

furious, wantonnesse, pryde, pꝛesump-
ciō, vaine gloꝛy, chiding, bꝛawling, and
vnhandsonnesse. Who so now choseth
hym a mate that is tangled with such
noysome vyces, seeketh not a spowse for
a right peaceable and good honest life,
but an hel, a paynfulnesse, and destruc-
tion of al expediente and vertuous ly-
uing. Specially ther is litle good to be
loked for, wher as is vngodlinesse and

The des despisinge of gods worde.

pying of
goddes
worde.

For like as the feare of god draweth
the whole garlād of vertues to it, so
bringeith vngodlynes, al vyce, and ab-
hominaciō: yea, & muttereth vp the way
to amēdmēt. For who so wil not heare
gods word, refuseth al good informa-
cion, & therfore is there no amēdmēt to
be hoped for in him. And wher as is no
shamefastnesse, there dare the shameles
person do euery thing that liketh him.
Where lying, boasting, & lyghtenesse
is, there can no certaynte be had, there
standeth all in doubte what so euer is
spoken and done. Where pryde is, there
is also rashnesse, wilfulnesse, pꝛesump-
cion, contempte, disdayne, murmurig,
and obstinate rebellion. And where as
such be, ther is nothing but bꝛawling,
chidinge, and neuer one good houre.

Wherefore he that wyl not lacke the
right poyntes of mariage and of a com-

modious

Unsha-
mefast-
nes.

Lyinge
Pryde.

modi
the r
suche
with
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modious lyfe, let him haue respecte to the riches of the minde, and chuse hym suche a parson, as is endwed of God with such ryches, and not with a noy: some oꝝ frowarde mynde.

After the riches of the mynde, do the riches of the body folow nexte, as is a **The ry-**
 bewtiful oꝝ wel fauoured body, health **ches of**
 a conuenient age. &c. A bewtiful bodye **bodye.**

is such one as is of right fourme, and shape, mete, and of strength to beare childzen, and to kepe an house euē such a person as thou canst fynde in thyne hert to loue. and to be contente withall, &c. Of the bewty of the bodye (where there is els no good qualite beside) saith Salomō, Proverb. xxxi. As for fauoure it is deceitfull and transitory, a bewtye is a vayne thing, but a woman that feareth God is to be commended. And Prou. xi. A fayre woman without discrete maners is lyke a ring of golde in a swynes snowte. Therefore are they all starke fooles, that in chosynge them wifes, loke onely to their bewtie, and regard not the riches of the minde. Afterward doth y^e same bewtye turne them to dysquycinesse, to payne, and trouble.

Health also must be consydred in the election lest thou withal that thou hast perishe, and lest thy whole house be poysoned

The christen state.

soned & hurte. Neuertheles I speake here of soze contagious sicknesse, & not of such daily infirmities & smal diseases, that al mē are subdued vnto. But I speake of madnesse, frenesye, the falling sicknes, lamenes, leprosy, frenshe pockes. or such like which euerye man should greatly abhorre. For withstandinge wher married folkes which now are together be visited w such diseases the must one suffre w the other, as they that are in one bodye. As for the due, & conueniente age, we spake of it in the sixte Chapter.

Riches
of tempo
rall sub
staunce.

To haue goodes of tempozall substaunce is to be bozne of noble parentes, or to cōc of a worshipful stocke, to haue riches, great offices, gaires, or occupynges, & such like. The highest nobilitie, & most worthy of cōmendaciō, is to be noble in vertues, in good woorkes, maners & cōditiōs. What sodoth cōe also of noble parentes, is y more to be reputed. But to be a gētle bozne, & to vse him selfe vngētly, is evē asmuch as to shame him selfe & his. Ther haue bene fōnd many which came of a low birthe but they garnished their kynred so w bertuous & noble actes, that they and their stock attained to great prosperite. There are many this day that come of famous houses and noble parentes. but

Nobility
it.

they

they leane to much to their birthe: yea, they are wylful mynded, and thyncke, þ (because of their nobilitie) they maye do what they list, and that their doinge becommeth them wel. and yet are they so noble (that is, they so excell) in all vyce and abhominaciō, that they bring them selues to dyshonoure, and to contempe, and hatred of al men.

Let euery man therfore loke earnestly **Tempo** to this matter lest any man intendinge **rall good** to haue the golde, and catchenge the **des.** whote cooles do burne him selfe with: but recure. For temporal goodes sake, the matter miscarieth and is in daunger. Theris sometime great riches, but with litle honesty is it gathered together. And with þ same riches, wil not be alwaye prosperite, peace and reste. Manye truste to their goods, and nothinge wil they lerne, therfore also can they do nothinge but liue deyntely, and with pride excesse, and dyshonestye to wast it away, that hath bene lōge gathered together. Now whan ther is alwaye taken from the heape, and nothinge laied therto it wasteth away in processe of tyme, how greate so cuer it hath bene. Then foloweth pouertye: yea, an intollerable, and bnpacient pouertie. For they þ now lath out altogether haue had no necessite hitherto, but

The Christen State

were in all welth, therfore after such a
sunne mine, there cometh euer an intolerable
heate, and thenceforth begynne
they to warne them selues at the bare
leaves.

Who so nowe in his eleccion loketh to
the myltitude of goods, and not howe
they were wonne, & whence they come,
he hath customably such a smoke hat
set vpon his heade, that all the water
of the thamps can not washe away the
soote therof. Good withoute God and
honestye is a dedly poyson, and the bo-
dely deuell him self. Goodes & riches in
the hād of an vndiscrete & ignorant mā
is as a sharpe knife, & hād of a chyld
that doth no good therewith, but wound-
eth & destroyeth it selfe. Therfore let
euery mā in the eleccion haue moze res-
pect to discrecion & knowledge thē to ri-
ches. Moreover an hād þ is occupied,
& winneth & getteth his liuing godly, &
honestly doth farre excell any riches þ
are wōne. A rich mā which hath great
goodes in his hād, & yet hath lerned no-
thing with al, & nothing can lerne whā
he ones loseth his substance & goodes
he can winne nomoze, but commeth im-
mediatly to þasse and walet. As for
such one as hath applyed hym selfe to
lerninge, he is fyttē to some office, he
can, and is able to occupye and labour
and

Wyn-
nyng &
occupy-
inge.

and though he ones or twice loseth þe he
hath yet can he wyne more agayne.

And though no mā with his election
should haue special respecte vnto tem-
poral substaunce, yet oughte no man to
behaue him selfe vncircumspectly, nei-
ther lightly to regard honest prouisiō.
For like as out of great riches ther fol-
loweth pride, euē so out of poverty ther
followeth muche euell. Therfore it is
not vnright that thou in thine electyō
consyder howe thou mayest honestlye
wyne thy bread, wherof thou mayest
lyue wth thy spouse, & what thy spouses
substaunce, and occuppyng is, & how
þe same may be an helpe to thy cōueny-
ent lypynge. If thou now wilt not re-
garde þe more excellēt, and better thin-
ges, but haue onely respecte vnto the
goodes, thē mariest thou not the par-
son, but the goodes. Wherof yf ther be
not so muche as thou wouldeste fayne
haue, or if it waite away, thē fare wel
al thy loue which cōmeth thowowe ry-
ches, bewty, or other like small occasy-
ons, & is euē as a fire that is made of
straw or towe, it groeth soone, and is
great, but straight waye it vanissheth.
Euē so is þe loue shortly extincte, which
spriggeth not of durable occasiōs: yf a
fire be made of whole strōg wod it ge-
neth a good natural heate. likewyse if þe

The Christen State
in the election of a spouse hast respecte
vnto the true godly, & honest poyntes,
thē is thy loue of so much the lōger cō-
tynuaunce.

The effect of the election. And to be short. Let every one with
his election, haue respecte vnto those
poyntes for the which wedlok was or
depned of god. Thē whither the partie
(whō thou art minded to chose) be rea-
sonably endewed with all those poynt-
es or no. And to the intent that the same
may wel be perceaued, let euery man
haue faithfull respecte here to the riches
of the mynde, whether the parson be
godly, wise, discrete, true, faithfull, ho-
nest, sober, & louīg. Itē whether she be
whole & sounde, & not laden wth soze dis-
eases, deformed, blutty she, fylthy, euell
faouered, & what her estate is, what
power and possibilitie she is of, howe,
where, & wth whō she hath bene brought
vp, wherupō she lyue, & what she occu-
pieth, how frutefull, hādsome, housewif-
ly, laborious & quicke she is. Wth beside
these, thou fyndest other great riches
(bewty & suche like giftes) and comest
godly & honestly by them, thou hast the
more to thanke God for.

Prayer. But specially and before al other thin-
ges, we must faithfully wth feruentnes,
and stedfast belefe (without ceassynge)
make oure intercessyon, and prayer
vnto

unto God to whom al hertes are open
 and knowen that he wil not suffre vs
 to go amysse, but (as a father) helpe &
 guide vs to a right mariage, in þ which
 we may liue honestly and prosperously
 (euen as we ought) to his honour. For
 it is god onely that prouderth the ma-
 riage, that hath the hertes in his hãde,
 and that geueth the wil, as it is sayde
 in the chapters a fore. But lyke as in
 oþer po ntes & matters the ordinaſce
 of God doth not deſtrope lawefull in-
 ſtrumetes: Euẽ ſo here in this cauſe,
 þ inſtitucion of god denicth not the or-
 dinate eleccion, but in them that feare
 god they go both together.

Of this ordinaunce of god & ordinate A notes
 eleccion, we haue a very ſaple example ble enſã:
 Gen. xxi. Where Abraham ſent his ple of þ e
 ſeruaunt in his meſſage, to get his ſon leccion, &
 Iſaac a wyfe in Meſopotamia. erand in
 The ſame ſeruaunt begynneth his mat the cauſe
 ter with prayer, & ſaith: O lord god of of matry
 my maſter Abraham, ſend me good ſpede monye.
 this daye, & ſhewe mercy vnto my ma-
 ſter Abraham. Lo, I ſtonde here by the
 well of water (for he tarped there with
 his ſeruautes & camels wythout þ ci-
 ty: by a welles ſide) and þ daughters
 of the men of this citie will come out &
 drawe water. Now the damſel to whõ
 I ſay, ſcoupe down with thy pitcher, &

The Christen State

let me drinke, yf she say, drinke, and I wil geue thy camels drinke, therby wil I know, that she is þe same, whō thou hast ordeyned for thy seruauent Isaac. Beholde, in this prayer doth Abrahā's seruauent knowledge the ordinaunce of God, and that God only prouideth the mariage, and yet neuertheles he salety to prayer, and vseth that meane. For it foloweth in þe story. And it cā to passe, that befoze he had lestē speakynge, Rebecca came forth, & caried a pitchet vpp her Mulder, and she was a very saye damesel and vnblemished virgine, and came downe to the wel to drawe water. Thē ran the seruauē vnto her, & asked her drinke, & she sayd: Drinke sy: And with that toke she downe her pitchet and gaue him drinke. And whā he had dronken, she sayde: I will drawe water for thy camels also, þe they may drinke. And so she made hast, and poured water oute of her pytcher into the trouge, and gaue the camels drinke. But the man maruailed at her, & marked her well, and helde his tounge. &c. No doubt, he had respect to the riches of the mynde, and of the body, and perceaued that she was gentle, seruisable, lowly, geue to labour, quick in her bysynes, lousing toward straungers, & she was not mistaught nor nicely brought vp, nor

bp. nor a hygh mynded or deyrntie beaſt
but honeſt and haꝛdſome. How ſhe was
condicioned, could he not know better
then by ſuch tokes. She was yet an vn
touched virgin, and therfoꝛe alſo well
nourtourcd, and no nyce thyng.

Whan ſhe commeth to the well, ſhe
maketh no ſtoppe, nor bꝛingeth a ſozte
of pong ſelowes with her, nether ſtand
eth ſhe gaſyng and wddꝛing vꝓd the
ſtraſige man, but quickly, and ſtraighte
goeth ſhe her way, & tendeth her owne
buſineſſe. But as ſoone as the olde ho
neſt mā (Abrahams ſeruaſit) ſpake vn
to her, ſhe ſteth with her ſelfe very curte
ous and gentle. Ful reuerently calleth
ſhe him, ſyr, maſter, or lord, and ſerueth
him quickly, aſketh no queſtiōs of him
and maketh no mo wordes. Theſe are
right vertues, highly to be commēded
in a virgin. Moꝛcouer this dameſel is
prayed foꝛ her bewtie and fairenes of
her body, which was euen aſmuch the
moꝛe excellent, as ſhe exceded in ver
tuous condicions.

Thou wilt ſay: yea, but where are the
other giftes of god & riches of ſmind,
as the feare of God, true belefe, &c.

I anſwer. The ſaid vertues were not
in her without the feare of god & faith,
Abraham alſo had taken an oth afoꝛe,
of the ſame his ſeruaſit, after this ma:

The Christen State

ner. Thou shalt sweare by the lord of heauen & erth, that vnto my sonne thou shalt take no wife of the daughters of the Cananites, among whom I dwell, but shalt go to my countrey and kindred and thence bringe him a wife. The Cananites were corrupte and lost in their sayth and maners, geuen to ydolatrie & abhominacyō, yet were they myghty & rich. But they in mesopotamia (whēce Abraham was) feared God, and were vertuous, notwithstanding they were not of lyke power and riches. Neuertheles, Abraham folowed after hys feare of God, and therein leaueth he vs an example, that we all shoulde be gladder to haue god, then Hammon. And thus hast thou also hys in this marriage, there was great experience of sayth.

When the seruaunt nowe had wryth silence consydered the excellent gyses in the dāsel, he asketh her furthemoze: whose daughter art thou? She answereth: I am the daughter of Barthuel, & Nahor is my graundfather. Then Abrahams seruaunt toke out a ryng of golde, and other Jewels, and gaue her them. For no vncomely thynge is it to geue honest presentes to honest damelles in the waye of honestye, and so to moue their myndes vnto the honoure and loue of marriage, Els oꝝ other-
wylse

wyse, and of suspicious persons, ought
honest damselfs to take none. For it is
no vnttrue prouerbe. She that taketh
the pedlers ware, must be faine to haue
the pedler him selfe also at the last, &c.

Whoeuer the seruauant thought he
wold proue, how frendly, merciful, har-
barous and faithfull the damself was,
and sayd: Haue ye rowme in youre fa-
thers house to lodge in? And she saide
vnto hym: We haue plentie of lytter &
prouender, & rowme ynoughe to lodge
in.

Yet because she would not take
muche vpon her, she ranne in, and told
her brother Laban the matter. Who
immediatly made ready a stable, goeth
forth to the well, and bringeth the ser-
uaunt into the house, and setteth meate
before him. But the seruauant sayde: I
wyl not eate, tyl I haue fyrst done my
erande. And so began and tolde, howe
that his master Abrahā had one on-
ly sonne, how rich he was, and how he
had sente hym to Mesopotamia to get
his sonne a wyfe.

Then told he how he made his prayer
vnto God, & came to the well, & howe
theyr daughter Rebecca came to the well
also, howe she behaued her selfe, and
what she dyd by the whiche he vnder-
stode that God had prouided their daugh-
ter for his masters son. So that nowe

a fourme
of the cr-
ande in
marriage

The Chyssen State

his request was, that they wold gene hi a final answer, whether they could be content to marpe theyr doughter to his masters son, or no. Wherupon the damselfs father and brother answered This commeth euē of the lord, therfore wil we not say against it. &c.

And thus out of the story we learne, that whan we haue made our faithful prayer vnto God, appointed oure election ordinatly, & vsed the other meanes we must do our erande vnto the parentes or tutours of the partye, and howe and after what maner we ought to do it. The damsell also is enquired whether will is, she cōsenteth, and therewith is the mariage concluded. Thus much I haue spokē concernyng the chosing of a conuenient and mete spouse, and of the erande appertaynyng to the same.

Yet in this thig also must I warne Euerie reasonable and honest person to in cōtracbe ware, that in cōtracting of mariage, tinge of theyr dissemble not, noz set forthe anye mariage lye, but rather vse trueth, and tel how euery thng standeth. For they that lie & dissemble, do afterwarde cause much displeasure among thē that are disceaued. Let euery one remembze, how loth he wold be to be di sceaued him self, & that it is comenly sayde. In maryage ought no man to be begyled.

Euerie

Every man likewise must esteeme the person to whom he is handfasted none other wyse, then for hys owne spouse, though as yet it be not done in y^e church nor in the strete. For thus is it written Deut. xxi. If a mayde be handfasted to an husband, & then a man finde her, & lye with her, they shal both be caried out of the citie, and stoned vnto death.

¶ The. xvi. Chapter.

¶ Of the weddyng.

AND to the intent that all incon-
ueniences for to come (whiche
++ might after ward grow, cyther
touchyng the goods or the promyses)
maye c^ospicuously be p^reuented ther
fore after the handfastyng and ma-
king of the c^ontract, the church goyng
and weddyng should not be differred
to longe, lest the wicked sowe his vni-
gracious seed in y^e meane season. Like
wise the weddyng (and cohabitation
of the parties) oughte to be begonne
with God, and with the earnest prayer
of the whole church or congregacyon.
But into this dike hath the deuyl put
hys foote, and myngled it with manys
wicked vses & customes. For in some
places ther is such a maner (wel wo-
rthy to be rebuked) y^e at y^e handfastyng
there is made a greate feast and su-
perfluous bancket, and euen the same
w^reght

The Chyssen State

might are the two handfasted persons brought & layed together: yea, certaine weekes afoze they go to the church.

Why the is no thing els but a wicked lust, and a plaine euidence that thou litle regardest the blessing (euen as did Esau) and that in wedlock thou sekest nothing but carnall desyre.

Marped. Christ commaundeth vs, that first besoughtes go fore all thinges, and in al thynges, we to the Mall seke the kyngdō of God. And for church & asmuch as he him selfe did opene couzfore the pple the first marriage together, & blessed lye toge: both the parties, therfore the congrega-
ther.

cion thow the ensample and spite of God hath ordeyned, that the parties Mall openly & before all thinges, come to the church, & there declare & cōfirme their marriage in the face of h church, & of gods minstre receiue the blessing, and commit them selues to the comen prayers of the congregacion, & enioye the same. This godly ordinañce ought euery reasonable christē mā to preferre aboue his owne sonde affeccion, & not first to seke the bancket and the bed in his marriage, but Gods kingdom, and then first to be wedded and dwel together in the name of God.

the occa-
sions and
comodis
for in the saide ordinaunce we muste
not onely considre and note the act and
example of God, but also those profy-
table

of Matrimony. Fol. lb:

table, and Chursten popures folowing. tes that
 first, with this ordinaunce is it open cometh of
 ly declared in the sight of al the world, this ordi-
 nance, that it is god which knitterh y knot of
 marriage. for that the minister of the
 churche doth, that doth he in the name,
 & accordeinge to the ensample of God.

Secondly, w this ordinaunce is testi-
 mony geuen, that wedlok is honorable
 and pleasaunte vnto God, an holpe
 worke of y light, and no foule worke of
 darkenesse. for y parties dare sightlye
 come into the open church (euen in the
 light) wher gods workes, only are prac-
 tised. As for the workes of whooredom
 and dishonestye, they hyde them selues
 in the darkenesse. It is sene also by the
 goynge to y church, who kepeth house
 wyth God, and honesty in wedlocke, &
 who with the deuyl, & shame in whoer-
 dom. Not only this, but also what they
 be, that amonge Chursten people are to
 be suffred together as honest persons.
 And who (as harlottes & vnchuristes)
 are to be expelled and dyuyn from a
 sunder.

Thirde, in this ordinaunce is every
 one warned, faythfully to kepe his pro-
 mes, made and geuen to his spouse, be-
 fore God and the whole church: for if
 a man haue cause to be a named, whā
 he promyseth, ought in y presence of ho-
 nest

The Christen State

nest people, & keperthit not: Much more ought aduourers to be ashamed, that breaketh their promises made before God, and the congregation.

Fourthly, God wil geue his blessing to the that contract wedlok in þe are of him, and confirme it accordyng to his ordinaunce. Which thing the faithful may assuredly loke for at his hande Gene. i.

Fifthly. There is Gods word declared and taught how holy a thing wedlok is, how married folkes ought to be haue the selues. &c. Ther euey man þe is married alredye is put in mynde of his promises, & they þe somtyme liue cruel in marriage, are called to repentaunce like as they also, that leade an honest lyfe, are confirmed in al goodnesse.

Sixtly ther is made a general praier of the whole congregaciõ in the name of Christ, for those new married folkes and for the whole state of matrimony. Nowe hath the Lo: be promysed that where two or thre are gathered together in his name, he wyl be in þe myddes among, the therfore is it wel to be hoped, that he wyl be muche rather in such a whole congregaciõ, & heare their praier. All these occasions consydered, let not the faithful despise Gods ordinaunce, but behaue them selues so, that
diligently

deygently, and afoze all thynges they
seke the kyngedome of God, & take y in
hā which is honest profitable & good.

But the deucl hath crept in here also, Abuse al
and though he can not make the orde- wedding
naunce of goringe to y church to be vt-
terly comitted & despised, yet is he thus
mighty, and can bryng it to passe, that
the ordinaunce is nothing regarded but
blemished with al maner of lightnes.

In so much that early in the morning
the wedding people beginne to excede
in superfluous eating, drinke & wher
of they spyt vntill the halfe sermon be
done. And whā they come to the prea-
ching they are halfe drōke, some al to-
gether, therfore regard they nether the
preaching nor prayer, but stande ther
only because of y custome. Such folke
also do come vnto the churche with all
maner of pompe and pryde, & gorgious
nesse of raymente and Jewels. They
come with a greate noyse of basens &
drummes wherwith they trouble the
whole church, hindze them in matters
pertayninge to God. They come into
y lordes house as it wer into an house
of merchaundise to lay forth their war-
res, and offze to sell them selues vnto
vice and wickednesse. And euē as they
come to the church, so go they from the
hurch againe, light, nice, in shamefull
pompe

The Chyssen State
pompe, & vaine watonesse. What thinkest thou faithful mā, that such church goynge obteyneth before God, verely more indignacion and displeasure, the fauoure and grace.

Wherefore let al vertuous and honest people take here moniciō to leaue such abuse: yea, such sinful & vicious church goynge, there as it is yet practysed. And let them take theyr honest kynses folkes & neighbours to them, & in good season, soberly, discretely, lowly, as in the sight of God, wout pompe, manerlye, & in comely honest raymēt, wout pride, withoute drommynge & peppynge, let them go into the house of the Lord, and there heare the Lordes word, make their faithful prayer vnto god, with feruent nesse, and steadfast belefe receaue the blessing, & then manerly and with silence to go home agayne.

After the goynge to the church, is there no lesse inconuenience vled among many multitudes, the in the church goynge. For whan they come home from the church the beginneth excelle of eatinge & drynkynge. As for the poore, they are out of remembraunce. And as much is wasted in one day, as were sufficiente for the two new married folkes halfe a yere to lye vpon. The dayes of Moie mencioned in the Gospel, and the parable

ble of the rich mā, and Lazarus haue
there rowme ynoughe. Let euery man
loke, & with such excesse, he pray not al
so with the rich man in the ppyt of hel.

After the bancket and feast, there be- Syn &
gynneth a dayne, mad, and vnmanerly excesse
fashion. For the bride must be brought compt-
into an open dauncynge place. The is red at
there such a runnyng, lepyng, & flyng weddig
gynge amonge them, then is ther such
a lystynge by, and dyscoueringe of the
damsels clothes and of other womens
apparel, that a man might thyncke, all
these dauncers had cast al shame behide
them, and were become sturke madde
and out of their wittes, and that they
were sworne to the deuils daunce. The
muste the poore byrde kepe foote with
al dauncers, and refuse none, how scab-
bed, foule, dyonkē, rude and shamelesse
so euer he be. Then must she oft tymes
heare and see muche wyckednesse, and
many an vncomely word. And & noyse
& romblynge endured euē tyll supper.
As for supper, loke how much shame-
lesse, and dyonkē, the eueryng is more
then the moornyng, so muche the more
vice, excesse, and misnourture is vsed
at the supper. After supper must they
beginne to pype and daunce again of a
new. And though the yōge personnes
H. i. (beynge

The Chriſten ſtate

(beinge wery of babylngc noife and inconueniēce) come ones toward their reſte, yet can they haue no quyeineſſe. For a man ſhall ſende vnmanerly and reſtleſſe people, þ̄ wil firſt go to theyr chambze dore, and there ſynge vicious and naughtie balades, that the deuell maye haue his hole triumphe nowe to the vttermoſte.

But here let euery Chriſten mā conſyder, what an vnmanerly & froward cuſtome this is, & ho v bnniete a thing it is þ̄ ſuch vncleenneſſe ſhuld be practiſed amonge Chriſten people, whiche ought to be holy. Mariage ſhuld be an inhibition, and manifeſt condemnaciō of al inordinate luſt, of al exceſſe, of all wanton and vnſhamefaſt liuing. And yet is the ſame chaſt eſtate begon with ſuperfluite and rſtote, to the great hurt of the bodyes, ſoules, and goods of the ponge folkes. O: is there any man ſo greatly deſtitute of vnderſtāding, that he perceaueth not this? Why dothe no mā then reſourme it? O: wil we with violence prouoke and deſpe almightie God? Nowe go to, though the myze fall vpon your heades, we can not do

Cōuent:
enie and
honeſte
myzthe.

Thou wilt ſay. What hath God the
forbydden honeſt folkes to make mery
together, o: to daunce honeſtlye in all
good

Of Matrimonye. Fol. 1b11.
good maner? I answer. What so euer
God doth not inhibite & condemne to
be synne, may not be called synne by a-
ny man. As for mirth with honesty, it
is a grace and gyfte of God, and her of
commeth it that they of olde dyd saye.
Honest mirth would none forbydde.
Wherefore though a Christen man vse
conuenient mirth with houre, tē-
peraunce and thākfulnesse, he synneth
not. For god hath not inhibited man to
be mery with honesty and in due sea-
son. This is manifest. Here. xxi. And
Salomō saith, Ecclesiastes. iiii. Ther
is a tyme to wepe, & a tyme to laughe,
a tyme to mourne, & a tyme to daunce, a
tyme to embrace, and a tyme to refraine
from embracyng. In conueniente
tyme therfore and place, may faithfull
Christen men haue ordinatly al maner
of mirth in instrumētes with honesty
at mariages, or other ioyfull tymes,
whā god geueth peace, prosperitie and
fayre wether. The abuse, the ryote, &
excesse (against the whiche onely, we
here speake) harreth all, and bringeth
incōuenience in these, & all other thyng-
es. And so after greate vntēperate &
vnmēasurable mirth, there foloweth
comely exceeding great & perpetual sor-
rowe. Wherefore let al faithfull christē
men take here a mēcion, at their wed-
d. 11. dinges

The Christen State

Dynges to put away al vntemperaunce
and wpyth nurtoure & honour to begin
that honozable state, so that God in-
crease his grace in the, and graunt the
to liue in lōge and honest mirth. And els
yf they fall in to trouble, he shall not
leauē them without comfōrte.

The .xvii. Chapter.

Of the first cohabitaciō (or dwelling
together) and loue of maryed folkes

After that we nowe hyther, to
haue bryefely spoken of the electiō
of a comely spouse, & of the ea-
ronde in the cause of maryage, of the
church goynge also, and of the decla-
rynge and confyrmaciō of the partyes
in wedlock: I muste declare, howe
they both may lyue wel and ryghte to-
gether, and faithfullye kepe & increase
the loue and bewty of mariage.

Danger And here the first dwelling together
in the first is most dangerous of al. For wher fol-
cohabyt- kes neuer came together afore, and the
tacion, one is not yet accustomed wpyth the o-
ther, & wher sometyme also they are of
cōtrary condiciōs and natures amōge
the selues: There or euer they cā dwel
vnder one rose & afore the one lerneth
to knowe the other, muche contention
happeneth many tymes, and yf the same
be not pꝛeuented at the begynnyng,
there spryngeth worse thinges therof.

For

For the deuill the enemye of all vniue
crepeth in here also, & labourerth faste,
that he may likewise haue his porcion
and that he maye make the married fol
kes not to agree well the one with the
other. Against whom they that at now
married, must diligently watch & fight,
and geue the deuill no place, but reme
mber well, what may folowe vnto them
by such to early discorde. And the same
may they lerne by this ensample folo
winge. If two boordes at the fyrst be
not well coupled and ioynded the one to
the other, they neuer are fastened right
afterwarde. But if the fyrst couplyng
and ioyning together be good, the can
there afterwarde no violence dyue the
boordes a sunder: yea, the whole boord
doth sooner breake, then the glewpyng
of them together.

They therfore that are married, muste
applye theyr special diligēce, that their
fyrst cohabitation and dwelling toge
ther be louing & frendly, and not sepa
rated thorow any spyteful contencion
for so shal the whole estate of your ma
riage prospere & better, & haue & more
tranquillite & rest, as longe as ye lyue.
And though there happen to arysse as
ny cloud of discorde, yet let the beware
that at the lest there be not to much dis
pleasure, disdayne & inconuenience. For

The Christen State

yf at the begynnyng of maryage there
 chaunce such rudenes and vncomly dis-
 corde, then wil it alway be breakynge
 our, euen as it is with great woundes
 and broken legges, which seldome are
 so thorowly healed, but semetyme they
 haue payne at the chaunge of y^e wether.
 Euen so, if married folkes behaue them
 selues thus vnhoneestly, y^e one toward
 the other at the fyrst, and yf discorde be
 once begonne betwene them, the olde
 cancker wil brede agayne, though it be
 scaled after ward. Then come such vn-
 semely wordes as these be: Thus dyd-
 dest thou serue me also afoze. It were
 my part to lerne to geue litle credence
 vnto the. &c. And after this maner doth
 that to early discorde, make the whole
 lyfe and the whole state of mariage, bit-
 ter and sower.

Howe Let euery one cōsider this afozehāde
 thei must and refrayne, forbear and suffre. And
 behaue yf all be not after his mynde, lette hym
 them sel: remēbre y^e wordes of paul: One beare
 ues at anothers burthē, and so shal ye fulfyl
 they: the lawe of Christ. Let one suffre with
 fyrst be: another. In the meane season let eche
 yng toge one lerne to be acquainted with the na-
 ther, ture & condicions of the other, & to ap-
 plic him selfe accordyng to the same. In
 asmuch as they must nedes dwel toge-
 ther, one enioy another, & the one die &
 lyue

lue with the other. Remembze your selfes
 well on bothe the sydes, that if ey-
 ther of you wyl be so lile minded, and
 stande so in his owne conceate, ye shall
 neuer haue good no. good dayes toge-
 ther. What auaileth you the your own
 noisome conditions? When thou per-
 ceauest thy selfe to haue oughte in the
 which doth displease thy husband, the
 best is that thou amēd it. If any thing
 then do dysplease the, speake thy minde
 and that discretely vnto thy husbāde,
 to the intente that he may leaue it. If
 sensualite go to worke, it marreth all.
 Wth the first can we not obteyne al-
 way, and of euery mā, whatsoeuer we
 would faine haue. Contrariwise: Cha-
 stenyng hath yet her owne dewe tyme
 and place. The tyme also, & your dwel-
 lyng together shall minister much occa-
 sion, so that in processe of tyme, manye
 thinges shalbe more tollerable vnto y,
 that at the first y thoughtest rougher, &
 couldest not suffer. But afore all thyng-
 ges, the prayer of fayth vnto god, shall
 make most peace & rest, god onely hath
 our hertes in his hand, he can bow the
 and alter the as he wil. Leauē not thou
 now thy callig. Whatsoeuer we desire
 of God in a true belefe (yf he be not a-
 gainst his glozy and our saluacion) he
 wyl geue it vs. But this prayer maye

The Chyſten State
not ceaſe, as Chyiſt teacheth. In. xlii,
As for ſuche as in their owne inordi-
nate luſtes not regarding this our in-
ſtruction & warning go on ſtill, and as
ſoone as in their firſt dwellinge toge-
ther they find ought in their ſpouſe, &
is againſt them, do bꝛaul and crye. No
man, but euen the deuyll himſelfe ſente
thee vnto me. &c. Thoſe men do euē like
as if one had bought a vineyarde, and
ſhoulde goe into it afore the tyme, to
proue the grapes, which, yf they were
yet harde and ſower, that is vnreaſo-
nable, and not tyme, he ſhould therfore
plucke by the vyues, and deſtroye the
whole yarde. For like as here the tyme
muſt be conſidꝛed. ſo muſt the one ſoꝝ-
bere the other in their fyrſte commyng
together. And though the grapes be
ripe, yet is not y^e i^e wſe immediatly wine
at the begynning, but fyrſt is it muſte,
thē ſweter, at the laſte wyne: Yea, the
yeare and age maketh it in manye pla-
ces the longer the better, and the moꝝe
pleaſant. He that will not now tarye y^e
tyme, but caſt out the wyne, becauſe it
is not wine by and by but is muſt fyrſt
and thē ſweter wyne that mā muſt ne-
des lacke wyne at his nede. Euen ſo if
thou wilt ſuffre no infirmyte noꝝ ble-
miſh y^e muſt take none to be thy ſpouſe
For all men are tempted & euery one
hath

of Matrymony. Fol. lxi.

hath his owne special blemish & fault,
ouer and besydes y^e weaknes and im-
perfection that we haue of our first fa-
ther Adam. Wherefore let not euery mā
speake & do here whatso euer cometh
into his hwayne, but remembre that we
all are men, & that according to the olde
prouerbe. In space cometh grace.

And to the intent that euery man in **What**
this enfourmacion & in the state of ma- **married**
riage, maye behaue hym selfe the more folkes
handsomly, and the better, I wyl now owe one
brefely declare, what married folkes (be to another
cause of gods cōmaundemente) do owe
one to another, namely, ordinate obedi-
ence, & coniugale loue mutual, whiche
is of all loues y^e greatest. For whosoe-
uer doth earnestly pōdye these thynges,
and consydyerth thē well, shal not onely
behaue him selfe ordinatly and louing
ly at theyr fyrst dwelling together, but
thorowout the whole state of marriage
(as longe as he lyueth) he shal spende
his tyme well in vnitie, quietnesse, &
in al good maner. Touchyng thys obe-
dience and loue matrimonial, I wil al-
ledge the very worde of god, to the in-
tent that this instructiō may generally
take the more effecte, & that euery man
(not folowyng here y^e same) may know
that he synneth openly agaynst God,
and agaynst his holy ordinaunce.

Paule

The Christen state

The due
tie & obe-
dience of
wyles.

Paul. Ephe. v. saith thus. Ye wyles,
submit your selues vnto your husbands
as vnto the Lord. For the husband
is the wyles head, like as Christ also
is the head of the congregaciō, and sa-
uour of his body. Now as the cōgres-
gacion or church is in subiection vnto
Christ, so let the wyles also be in sub-
iection to their husbands in al thinges
first doth paul speake of the obediēce,
that maried wemē owe to their husbā-
des. Let the wemē, saith he, be in subiec-
cion, that is to say, seruiable, & obedyēt
vnto their husbands. And addeth ther-
to, that they must esteeme this obedyēce
none other wise, then if it were shewed
vnto God him selfe. Wherout it folo-
weth that the said obediēce extendeth
not vnto wyckednesse and euil, but vnto
that which is good, honest, & comely.
In as muche as God delygtheth onlre
in goodnesse and forbiddeth euil euery
where. It foloweth also, that the dis-
obediēce which wyles shew vnto their
husbandes, displeased god no lesse, thē
when he is resysted him selfe.

The hus-
bande is
the head
of y wife

Secondly Paul doth lykewyse adde
the occasion, why women oughte to be
in subiection to their husbands. Euen
because the husband is y wyles head
Which saying he toke out of the thyrde
chapter of Gene. Where it is wyrtten
thus

thus: And the Lord sayd vnto the wo-
man. Thou shalt depende and wayte
vpon thy husbandes becke, hym shalt
thou feare, and he shall haue auctorite
ouer the. Thus writeth paul him selfe
i. Timothy, ii. I suffer not a woman to
teache or preache or to haue dominion
ouer her husbande, for Adam was first
made & the Eua. And Ada was not des-
ceaued, but the womā was disceaued,
and brought in the transgression. For
asmuch then as the master ship and ta-
kyng of auctorite vpon her, coulde not
wel be dyuen out of the woman, ther-
fore god to punishe the synne, humbled
her, made her fearefull & subdued her.
Suche punishment and ordinaunce of
god ought they to regarde, and wryth a
good wyl (accozdyng to the commaunds-
ment of the Lord) to obey their hus-
bandes, lest they fall into gods wra-
the and in no further punishment.

But to the intente that the husbande
shall not turne his auctorite vnto tira-
ny, therefore doth Paule declare after
what maner, and how the husbande is
the wifes heade. The husbande (saith
he) is the wifes head, euē as Christ is
the head of the congregacion. Nowe is
Christ so the head of the congregacion,
that he shewed vnto it the same thing,
whiche the head shewed vnto the body.

How the
husband
is h head

The

The Christen State

The heade seeth & heareth for þe whole body ruleth and gydeth the bodey, and geueth it strength of life. Euē so doeth Christ defend, teache and preserue his congregacion. To be shoyt he is the sauour, conforzte, eye, hert, wisdom and gyde therof. Therefore must þe husbandes be heades vnto þe wyues in like maner, to shew them like kyndnes, and after the same fashion to guide them and rule them with discrecion for their preseruacion, and not with force and wilfulnesse to intreate them.

**How the
wyues
muste ob-
ey, & be-
haue the
selues.**

Thirde, Paul setteth an ensāple to the wyues howe they must be obediēt & behaue theselues vnto theyr husbandes. & saith: Like as the churche is in subiectiō to Christ, so let þe wemē be in subiectiō to their husbandes in al thinges. But how is þe church in subiectiō to þe lord? She hath respect onely vnto him, & dependeth vpon his word. As for straunge & fremde husbandes, she harbeneth not vnto them but kepeth her self pure & cleane (& that continually) vnto him in al faythfulnes loke what christ commaundeth her that receaueth she in to her hert, & doth it. Contrary to christ and without his wil & worde doth she nothinge. For in euery thyng that she goeth aboute, she sekereth and enquirzeth for Christes word, she loueth christ ou
lye

ly & aboue al thiges, Me is glad & wil-
ling to suffre for churles sake, Me doth
al for þe loue of him. Christ onely is her
confort, ioy & all together vpd Christ
is her thought day & night, Me lōgeth
only after christ for a churles sake also
(yf it may serue to his gloze) is Me har-
tely wel content to dye, yea Me geueib
ouer her self wholly therto for churles
loue, knowing assuredly, þ her soule,
her honour, body, lyfe, and all that Me
hath is churles own. Thus also must
euery honest wyfe submit her selfe, to
serue her husband with al her power,
and geue her selfe ouer frely & willig-
ly, neuer to forsake him tyll the houre
of death, to hold her contente wyth her
husbande, to loue him onely, to harken
vnto him, and in al thiges to orde her
selfe after his commaundement. &c.

Now foloweth it in Paule lye wyfe The dew
what þ husbandes owe to their wyfes ty & loue
and how they ought to loue thē. Ye hus of hus-
bandes (saith he loue your wyfes) as bandes,
Christ loued the congregaciō, & gaue
him selfe for it to sanctifie it, and hath
cleansed it. &c. The husbandes dewty is
to loue his wife. Now is loue gentle, &
frendly, Me is not disdainful, Me seeketh
not her own profyt, Me is not proude,
Me is not puffed vp, Me is not hastily pro-
uoked vnto wrath, Me taketh not a
thinge

The Christen Gate

this soone to the worst. He is not loth some and tedious, but seruēt & seruāble, and therfore (as we sayd afoze) the husband is the wiues head, that is, her defender, teacher, and comforte. It needeth no further declaraciō, for as much as Paul him selfe sheweth the maner and fashion of the loue. that is, howe they ought to loue their wiues, and saith: Ye mē loue your wiues, as christ loued the cōgregaciō. How did Christ loue the cōgregaciō? It is writē: No man hath greater loue, thē he that receiuerdeth his life for his frende. Suche loue hath Christ shewed to his cōgregaciō. For it foloweth in Paul: Christ gaue hym selfe for it. For what intent? Euen to sanctifie it, and to cleanse it.

This is then the measure of the mutual loue matrimonial, that either part haue nothing so deare, which he cā not be content to geue and bestowe vpon his married spouse, in as much as it is required of him, & if neede be he shal also not spare his own life for his spouses sake. And like as Christ thought no scoyne of his church, despised her not neither forsoke her because of her vncleanness & sinnes: So shuld no Christē married mā spurne at his wife, nor set lyght by her because that sometime she faileth or is tempted & goeth wroge: but

**How mē
shoulde
loue ther
wiues.**

of Matrimonye. Fol. lxiii.
but euen as Christ noryshed and tea-
cherh his Church, so ought the hus-
band also louyngly to enfourme, and
instrucie hys wyfe.

But marke and consydre this well, How hos-
ore Christen married folkes, þe Iesus is a thig
Christ þe son of god & the holy & hysse loue mas-
church, and the holy body of the both, trimony
are set forth for an ensample or myrrour all is.
to the state of wedlock, and coniugall
loue. A more excellent, a more holy, a
more goodly & purer ensample coulde
not be shewed. Thus trulye saue it
nedes folow, that loue matrimonial is
highly accepted vnto god, as an ordy-
nate, holy and godlye loue. Contrary-
wyse it must folow, that vniquietnesse,
hatred and frowardnesse in maryage
dyspleaseth God exceedingly. For an
hygh loue is it that God requyret of
married folkes, therfore synne they not
but do well and ryght, whan they, be-
cause of Gods commaundement beare
great frendshyp and loue, the one to the
other.

It foloweth moreover in Paule: So A man
ought the husbendes to loue their wy- must loue
fes as their owne bodies. He þe loueth his wyfe
his wyfe, loueth hym selfe. For no mā as hys
hath at any time hated his owne selfe, owne bo-
dy but doth norysh and cherish it. For this dy-
cause That a man leaue father and mo-
ther

The Chyssen State

ther and kepe him to his wyfe, & they
two shal be one flesh. Therfore oughte
euery man to loue his owne wyfe, as
hym self. Al these are the holy apostles
wordes, which haue this cōsideracion
Wedlock maketh of two persones one.
For they two saith the Lord, are one
flesh. Therfore must the husbāde loue
hys wyfe none otherwise thē his own
body. And as it is a verie vnnatural
thing for a man to hate his own flesh
and bloud, euē so is it to be esteemed vn
natural, that one spouse shuld hate the
other. Al we cherissh our own bodies,
and noyssh them. Reason is it thē that
we cherissh our wiues, and do thē good
for they are our owne bodies. And as
ther is great vnitye & mutuall loue as
mōg p partes of mans body. so oughte
there to be also betwene thē t are ma-
ried together. Euery mēbre helpeth a-
nother, they are so softe & merve toge-
ther, there is not one p checketh & v-
braideth another. euery one hath hys
place and offyce in the body & doth his
deutie wout grudgynge. Euē so lyke-
wyse must it be betwene man & wyfe.
Thus much haue I shortly spokē out
of Paule, touchynge that loue whiche
is deuē to be had in wedlock.

¶ The .xviii. Chapter.

How

of Matrymonye. fol. lxx.
How the loue, faithfulnessse, & dewtye
of married folkes, may be kept, and in-
creased.

Herin now oughte not a married
man to be satisfied that he knoweth
with what Matrimoniall loue
is, and how he should loue his spouse,
but he must apply him selfe to loue her
in dede, as the Lord hath commaunded
him, and not that onely, but also ende-
uoure hym selfe euermore & more, to
keepe & increase the same loue. For ma-
ny ther be that begyn well to loue, but
they endure not, & some orde the sel-
ues after such fashion in their liuing,
that they deserue rather to be hated,
thē loued. Therfore wil I now speake
a litle here of how y^e loue faithfulnessse
& dewtye of married folkes may be kept,
& increased. First, forasmuche as true
loue matrimonial cometh of God, & is
geue of God vnto man, there are two
special meanes (namely gods worde, &
the prayer of faith) whiche do keepe & increase
it. For if married folkes herke earnestly
vnto the word of God, & reade it, they
lerne dayly at it, such thinges as aug-
ment coniugall loue. And if they pray
vnto God with a true faith, y^e he will
put away al such thinges as may im-
paine the loue betwene them, and helpe
thē vnto it that may increase the same

The
worde of
God and
prayer.

I. i. doubtesse

The Christen state

doubtelesse God shall heare the. Onele
let them geue them selues to continual
prayer, and to the hearig and reading
of Gods word.

One hert
and wyl.

Secodly, forasmuch as wedlok maketh of two persones one, for they two are one flesh, saierth the Lord, therfore must they be of one hert, wil & mynde, and none to caste another in the tette with his faulte, or to pryde him of his gfyte. If thy wyfe be not altogethe circumspecte and handesome, and God hath endewed the with wysedom and actiuite, then boast not thy self agaynst thy wyfe, but remembre howe God hath prouided the for her in marriage, to the intent that thou shouldest supply her imperfeccion, and that ye both doynge your best together, might be one perfecte body. If the wife be rich, and the husbāde poore, then let not the wife boast her riches agaynst the husbāde, but conside, & thorow marriage, her goodes are become her husbādes also. For marriage is a mutual fellowship, and partaking of al thinges. The body lykewyse is moze of value the the goodes. Serenge then that thy body is thy husbādes, much moze are thy goodes his. And thus muste euery one of iudge in others gfytes, & what soener the one spouse hath moze excellent the the

One cast
not ano-
ther in
y tette.

the other, the same thow marriage, is his spouses aswel as his owne.

Thirdly, It dothe greatly increase Seruice loue, whā ſ one faithfully ſerueth the and fe- other, whā in thinges cōcerning mari low theyp age, the one hideth no ſecretes nor pre- uentes from the other, whan of al that euer they obtaine oz get, they haue but one comō purſe together, ſ one lockig vp nothyng from the other, whā the one is faithful to the other in earinge, drinkinge, in al neceſſitie. Whan the one harkeneth to the other, & whā the one thinketh not ſcozne of the other, & whan in matters concerninge the rule of the houſe, the one wil be counſayled and aduiſed by ſ other. But much diſ- cord cōmeth of it. whan the one hateth and wil not ſuffre thē, whom the other loueth and cā not forſake, as namely a mā's frende, father, mother, ſiſter, bro- ther, and ſuch other lyke.

Fourthly, let the one lerne euer to be Obſequi- obſequious, & ſeruitable to the other in ouſnelle, all other thinges. And this ſhall come to paſſe, yf the one note what thing the other can awaye withal, & what pleas- ſeth him. And ſo frō henceforth to mes- cle with ſ one, & eſchue ſ other. Some wyues are ſo froward, ſ whan theyr huſbādes are mery, they are ſad. And contrariwiſe, there be diuerſe mē, that

The christen state

forste desyre to medle with that thing,
which they perceauē that their wyfes
can not away wail. Some rather can
not will beare their infirmities more
nor lesse. Sometyme whan the wyfe
is sadde & disquieted, the wil yhusbād
haue to muche spozte & pastime of her.
And sometyme yf yhusbād be displeas-
sed, the the wyfe with spiteful wordes
& wanton fashions prouoketh hym to
more anger. Some had rather haue
their back ful of stryppes, then to holde
their tōge & forbeare a litle. But wher
the vnderstandynge of obsequie & os-
bedience is, ther let euery one remēbze
that the other hath the nature of man-
kynde in hym, & is tempted. let the one
lende to the other somewhat in tempta-
cion, forbeare with him, and geue him
the place gently for a tyme. And though
thy spouse in his displeasure do hap-
pe for to speake an unkynde or vngen-
tle word, yet thiike that it was not he,
but wrath that spake it.

Humani-
te & gen-
tilnesse.

ffirstly, there is no maner of thyng
that more strongly kepeth and increas-
seth loue matrimonial, then doth curte-
sy, kyndnesse, playnesse & gēlenesse
in wordes maners, & dedes. But ther
be diuerse married persones, amonge
whom is not founde a good word. but
al way brawling, chiding, & dyscorde.

And

And yet sye they al the world with co-
playntes, what a miserable lyfe they
haue together. And they the selues ne-
uertheless are gilty of their owne mis-
chiefe. Let the leaue they charlly fa-
shions & be frendly, all louing one to an-
other, & the Mal they come to rest. And
if happely they ca not excel in that be-
halfe, yet let them shew a good mynde
and lounge wyl in theyr wordes, and
dedes, and so shall an honest vertuous
spouse be contented therewith. For cur-
rent it is, that many a mā wolde fayne
be endewed with humanite and gentle-
nesse, & yet by the meanes of imperfec-
tion, not for any frowarnes, he cannot.
One man also is of an heuier nature
then another.

Sixtly. It likewise kepeth and increa-
seth loue matrimonial, whan the par-
ties swel not one against another, and
whan ether openeth to the other their
greife in due tyme and with discrecion.
For the longer a despicaure or cuill
will rageth in secrete, the worse wilbe
the disorde. The deuyl also sometyme
maketh theyr hertes so hard and stiffe,
that at y last they both become croked
bessels. Therefore (I say) wold I haue
the due tyme obserued, because y there
is some season in the which yf greifes
were shewed, it shuld make greater de-

they must
secretlye
kepe no
cuel will
in theyr
minde
but tell
their
greife.

The Chyssen State

bate. As if thou shouldest tel it thy husband, whan he is out of paciēce, or moued. And specialli whoso speaketh to a dyssen man, or talketh with him that is not at home. Therfore Abigail perceauynge Naball her husbände to be dronke, would not speake her mind vnto hym vntill the mornynge. 1. Reg. xxb. Thus ought euery one to waite his cōuenient and due tyme.

With discrecion, I say, must it be done also, for some shew their grefes to vnmannerly, so spitefully, and so vncircumspecte, that they make nowe a greater discencion then was afore. And yf the one of a good faythfull meanynge, begin to speake to the other, the same shall not onely take indignacyon at hym without patient hearynge oute of hys tale, but also begynne to make spyteful rehearsals agayne of a new. Remēbre your selues well both of you, for yf ye so contynue in dissension, brawlinge & chiding the one with the other, truly ye can not haue gods fauoure. For who so wil be forgene of god, must & oughte fyrst to be at one with his neyghboure, and also to forgene hym hys trespass and fault, accordyng to þe wordes of the lord. Mat. v. vi. xviij. So saith paule, Ephes. iiii. Though ye be angrey, yet fyer not. Let not the sunne go downe vpon

of Matrimony. Fol. xlviij.

byd your wrath, nether geue place vnto the backbyter. &c. Let all bitternesse, fercenes and wrath, roaring and cursed speaking, be put away from you. Be curteous one to another, & mercifull, forgeuing one another. euē as god for Chyistes sake hath forgiven you.

Seuently, Childre begotten in wedd Childre
lok, are a very sure bonde of matrimo: begottē i
mall loue. And therefore the latimistes mariage.
call them *pignora*. Nowe is *pignus* as
muche to saie as a pledge, or gage, or
pawne. And the children begotten in
lawful mariage, are as a pledge & suer
tie, of þe loue that can not be departed a
sunder. For how canst thou at any time
be deuided from thy married spouse, by
whom thou hast childre? If thou wilt
saie: Take thou one, and I wil take a
nother: yet bathe eyther of you in that
one childe, somthing which pertaineth
to your self. For certayne it is, that the
childe cometh of you both. God also
byngeth it so to passe. þe sometyne the
children loke lyke the father sometyne
like þe mother, sometime they haue þe co
ditions & similitudes of you both. And
this God ordeineth, that the loue may
be the greater in mariage. Now whan
thou wife doest loue those your childre
as thou shuldest, bringest them wel by
art diligent in loking vnto them, and

It ii. canst

The Chyssen State

canst take paine with them, then louest thou thy selfe in the chyldre, and geuest him also an occasion to loue the better then he did, so that with the paine and trausyle that thou hast about the chyldren, he is pacyfyed. Lyke as it is in dede the dewty of euery married man, not to be vnpacient to his chyldren, or churlysh to his wife, which hath labor and payne ynoughe alreadye with the chyldren, although her husbände were of a gentile nature, and not doggy she.

To hye And those wiues, which beyng made forthchil frutefull of God, do byngforth many chyldren, is þe chyldren, and haue al theyr dates much blessing great payne, traugyle, labour & dysquietnesse with them, maye not thynke (as some do) that they be moze vnhappye and infortunate, the those are that haue no chyldren at al. They should rather confidre, that to be frutefull, is in Gods true eternall worde commended as a blesenge of God, and that al such wise and noble mē as feared god, haue euer esteemed it for a singular prosperite, honour and welth. Item, that al holy and famous women of the olde testament dyd mourne, complayne, & were ashamed of theyr vnfrutefulnes.

Chyldre are we: Upon a tyme there came a famous woman to Rome, to the noble Cornelya Grache, and shewed her, her treasure.

as namely her precious Jewels, ryn-
ges and cheynes of golde, precious sto-
nes, and ornamētes, and required Coz-
nelys that she should shew her, her tes-
wels also. Then that noble Coznelys
brought forth her children, she wed her
them, and sayd: lo, this is my worthe
and precious treasure, that al my mid
standeth vnto: yea, the treasure that
only reioyseth me, and is to me dearer
then all the Jewels vpon earth.

Thys dyd an heythen the woman:
what shouldest thou then do thou chri-
sten wyfe, whiche oughtest by ryght to
know, that God vseth the to great ho-
noure, whā he causeth the to beare chil-
dren, which after ward may serue him
and the whole contrey, and maye come
to be honest folkes, and a perpetual co-
mendacyon to the? The holy scripture
also sayeth evidently, that a wyfe is in
the worcke of God, and serueth hym,
whē she byingeth forth childrē, and gi-
deth them wel. Therfore whatsoeuer
she therin doth and suffreth, she muste
gladlye do it, and suffre it for Goddes
sake, and put her trust in God, that he
which putteth her to the paine and la-
boure, can also shew her both comforte
and helpe: yea, she maye not doubte,
but be certained at gods hande, that
whatsoeuer she saythfully and obeye-

The Christen State

obediently suffereth, and doth with the
childzen in marriage, it is no lesse good
worke in the syght of God then almes
geyving, prayer, or mortifying of þe bo-
dy. For that is her crosse which þe lord
hath laied vpon her to beare. Paul saith
also, i. tim. ii. The womā brought tras-
gression into the world, but she shal re-
couer her honour agayne by bearinge
of childzen, if she continue in the faith,
in godly loue, in the sanctifyinge, and
in nourture. This shuld christen wi-
ues remembre in al their crosse, and to
be glad, willing, and of a good courage
herin. And who hath shewed ther (O
woman) all the grefes, anguishes and
troubles, all the paynes and mysertes,
that those wifes haue which bring forth
no childzen? It may chaunce, that they
haue moze miserie & paine in another
sorte, then thou hast with thy childzen.
And that happly they haue here rest &
good dayes, and yet synne therin with
pride, deuinitesse, voluptuousnes, wa-
stones, ydlenes, nycenesse, and suche in-
fyrmyties, so that here vpon erth they
get litle honoure and worship therof
& must haue eternal payne in þe world
to come. This I saue against froward
and wicked wifes, & not agaynst those
that wold be glade to take any payne
& labour so that they might haue chil-
dren

ben. and do lyue meekely, vertuously, & honestly.

The women also whiche are maryed step child-
vnto suche men as haue had children ben and
by their former wiues, must be earnest- step mos-
ly exhorted, to shew the selfes to those theirs.
motherles childre. no stepmothers trea-
ship, but a righte motherlye faithfull
kynndnes. Haue compassiō, oh, chrysten
woman vpon those yonge innocent or-
phans, which knowe not, nor haue any
confort nor helpe vpon erth saue onely
the. Considre that god the lord hath or-
deyned the (in steade of their own mo-
ther) to be to the a righte true mother,
& requireth the to loue them, & to do the
good. Wo vnto the if thou do the pooze
motherles children harme. Remembre
that they are thyne owne husbādes na-
tural fleme & bloud, & that it is an vn-
natural thig to hate the which (on thy
husbandes behalfe) pertaine partly to
thyne owne bodye, & are thyne owne,
thinke vpon y word of truth, w what
measure ye meate, with the same shal it
be measured to you agayne. What a
great grefe would it be to thine hert, if
thou knewest now that thine own chil-
dren whō thou barest in thy bodye shuld
(after thy deathe) haue a stepmother,
whiche would be rough & churlish vnto
them? Doubtles those childres mother
that

The Chyssen state

that dead is, had in her deth no les care
for her child:en.

Therefore as thou woldest haue thine
owne children increased (yf thou shal-
dest now die) so deale thou also wyth
thē y were hers & thy husbands toge-
ther. Or els loke verely to haue of god
the same measure that thou hast geuē.
Be sure also, that god wil not heare y,
whā thou prayest thy *Pater noster*, for
as much as thou wilt not heare y poore
orphans that crye vnto thee, O deare
mother. This I saye, because experieñce
learneth, that (by the reason of slepe
child:en) y loue matrimonial is not on-
ly minished, but euen vtterly excluded.
Nether gend:eth it vnite, whan a man
intending to commend his first wife,
doth it either out of measure, or els first
of all whan he fyndeth faulte in hys
new wife. For such prayse doth the cō-
ster to be made to her by honoure and
Name. Namely that her husband in cō-
mending his fyrste wife doth it to her
reproch. I speake not this to y intente
that a married man should speake euill
of his honest wyfe which is departed,
but y euery man which is now married
agayne, may cōmende his former wife
in due season and wyth measure: Yea,
and in such a sorte, that his presēt new
wyfe haue none occasyon to thyncke,
that

that it is done to her despayse.

Epyghly. The loue matrimonial is Trowth excellently wel kepte, & increased thow & saythe rowe nourture, clenlynesse, trowth, & muste be faith, yf they be stedfastly obserued together. Let the husbände contente him onely with his wyfe, and so orde him selfe with wordes, maners and gestures, that the wife may perceaue, that he holdeth him onely vnto her. Let the wife kepe no lesse trowth & faith, being honest & not shamelas toward her husband. Againe let her geue him due beneuolēce, & be not contrary vnto hi, nor brawle with him. For such frowardnesse geueth oft great occasiō, & mynistreth impedimēt to matrimony. Wherefore let euery one here remēbze the wordes of Paul. For the auoiding of whoredō. let euery mā haue his wife. There hath not the wife power of her own body, but the husbände. Againe, the husbände hath no power of his own body but the wife. &c. as we said afoze in the tenth Chapter.

Clenlynesse.

Let euery womā also beware of misgoueraunce, & fluttishnesse in raymēt, yea, in euery thing, that with vnclenlynesse. We make not her self hated of her husband. Likewyse must they both beware of euery thyng that prouoketh to aduonty, or minnstreth any vnfaithfull suspition

The Chyssen State

suspicio. As it is to be drunkē, to haue wantō oz prey communicacion, to vse euell company and like pastime, to haue folowship with light persons, to resort vnto suspicious places, to stande with suspicious folkes, to were wanton raimēt, to be cuer at light games, to runne to euery daunce, to playe in euery strete, to tary lytle at home, to be lesse content at home then any where, to murmoure, chyre, and to feghte at home. &c.

Conuersacion.

An honest wife ought not (behynde her husbandes back) to haunt any euell company, to be bācked, nether to go any where wout her husbands knowledge & leaue. Much lesse ought she to take vpon her any farre iourney. And yf her husband be gone forth, oz be not at home, let her holde her selfe as a widow. and liue quietly, & bringe no man into the house in the meane season, nether runne out. nor bid gesses: to the intent that there grow no euell name nor fame vnto her there thowwe. Nether should v one to v other boaste oz shew o' suspicious giftes, & presentes. Nether husband to chmēde other wifes as fore his owne oz aboue his owne. Nether is it v wifes part to excede in praising another womāns husband, lest v one suspect the other. The wyfe must take
the

the for fayrest, and the husbāde holde
the best fauoured.

And for asmuch as gelousye is a spe- gelowse
cial euil diseate, and a greate noysome
plage in wedlok, therfore married per-
sonnes must put it away, or at f leest
& asmuch as in the litch, tame it, & sup-
presse it. And namely beware h wyfe,
that thou impute not aduoutrye vnto
thy husbāde, because he sometime hath
spoken with another woman, or looked
at her. Againe, thou husbāde must not
be so sore tēpted, as to misintreate, to
blame or to smite thy innocent wife, ne-
ther to laye vnto her such thynges as
she neuer thought vpon. Likewise thou
husbāde maist not denye thy wyfe to
make cōueniēt & honest chere with ho-
nest folkes. For though al olde wyse, &
prudent mē would haue wemen & ho-
ses kepte in good nurtoure and gouer-
nauce, yet may there be to much done
herein, aswel as in other thiges. Ther
is an olde prouerbe also. The bowe
wil breake, if it be to sore bente. Item
nothinge may cōtinue, & is not borne
vp. Therefore an honest married man
would forbid his wife, no cōueniēt ho-
nest mirth, but geue her leaue, to the in-
tent that she may after ward be h moe
wyllynge wth the chyliden, and in
other traualle and paynes takinge.

It

The Chyssenstate

Boast: It becometh no discrete honest hus-
 ringe or bād to comēde his wife to much before
 praisig. other men. *Collatinus Tarquinus*, losse
 his noble wyfe *Lucrecia*, thoro we hys
 inordinate praisig of her. Yet muche
 lesse becometh it þ to be shamelesse in
 disclosing þ priuities of marriage, as
 many filthy persons vse to do. Lyke
 wyse becometh it no mā to prouoke his
 wife in bringing in naughtie persōs,
 or in kepig thē still in his house, nether
 to cause his wyfe to be yf spokē of. Yf
Menelaus had kept *Paris* wythout,
 he had saued *Helen* his wife. Neuer-
 theles euery honest wyfe must say the
 fault, & at all times kepe her honestye,
 though her wicked husbāde geue her
 many prouocations. Remēbre alwaye
 the sentence of *Salomō*. Whā a wo-
 mā loseth her honestye, thē hath she lost
 her chiefe treasure, nether hath she a-
 ny more, but is cōtempned & despised,
 as the myze in the stretes.

Behaue Hereto serueth it also, that the wyfe
 our with may not make her selfe to familiar, to
 seruants: frēdly, or to proue with her seruants:
 325. res or household folkes, lest they shuld
 be bolde to talke, to test, or without re-
 uerence to behaue them selues w her
 as one seruing mayde wold do with
 another. Thou wilt say. I can not be
 so boisteous nor shew my self so terri-
 ble.

ble. Now go to, if thou wilt not be feared in the house as a dame, yet hold the so vnto them, that they may stande in awe of the, & they be not to raffe, and to holde of the, but shew the reuerence, beynge shamefast and wel manered toward the, as to the mother in y^e house. For thou oughtest with no man to be so familiar, so frendly, and so homely as with thy husband. A y^eke wyfe also must men behaue the selues vnto their maidens in the house, & commit al the rule and punishment of the vnto their wives and not to medle with the seruauntes against the, except the wyfe wold deale vnreasonably and wilfully with their poore seruauntes. Contrary wyse, y^e wife must not take vpon her the rule or punishment of the mē seruauntes. For here of cometh great vnite. Like as whā the husband medleth to much with the women seruauntes, and the wife with y^e mē seruauntes there riseth great suspicio & discenciō amōg married folkes.

The. xix. Chapter.

Of conuenient carefulnes, and iust keepinge of the house lyke Christē folke. If thy wyfe be vertuous & trusty, let her be also careful in keepinge & providinge for thy house. For such sturdye and ordinate care genbreth great loue, & increaseth thy substance. For

The Christen State

Gen. xxx such studie & care is not forbidden. For the godly patriarche Jacob thought it necessary for hym & his wyfe to be studious for their household. Paul affirminge also the same. If a mā proude not for his own household, he denieth the fayth, and is worse thē an infidel.

Mat. vi. Wherefore al þe Christ speketh against carefulnesse, he speaketh it against all inordinate mistrusting & to much couetouse care & sorrow, & desperatiue, and insatiably tormenterth and vexeth the mynde. Ordinate care expellerth ydle slouthfulnesse, & monneth vs of oure

Pro. xxx dewty & iust vocatiō. Which care only loketh vnto god þe autour & geuer of al to hym, he prayeth to prospere & blesse al that he goeth about. Which prayer of fayth hath her forme & circūstances tēding vnto goddes glory. Two thynges I aske of þe Lorde. Remoue from me vanitie & lyes, geue me neither pouertie nor riches, onely graūt me a necessary liuing, lest I beynge to ful, deny the sayinge: Who is þe lord? And lest I

Eccl. x. constrayne thow pouertie, fal to theft and forswere þe name of my God. This ordinate care & study must be taken, þe ye may haue to succoure the nedry, & to set forth your childre, & þe youre selues want not, & so be your ydle ignaue ye be onerouse, and a burde to other good

men

men. Labour to haue wherewith to
lyue in age, if god cal you to it. Who so **Eph. iiii**
hath stolen sayeth Dauid, let him now
stele nomore, but labour with his han
des some good occupacion that he may
haue to helpe the neddy. And as for the
that inordinately care and studie to be
riche, & to haue more then is necessary,
they fal into the temptacions, and sna
res of the deuel, and into manye lustes
(as saith Paul) which drawe men in
perdition and dampnation. sodenly fal
these riche welthy bullokes from their
goodes and goddes, euen their euill
gotten, worse kept, and worst of al be
stowed Hammons.

What so euer is to be done withoute **Luk. xii**
the house that belongeth to the mā, and
the womā to study for thinges within
to be done and to be saued or spent co
ueniently whatsoeuer he bringeth in. As
the byrde fleeth to and fro, to bring to
the nest, so becommeth it the man to ap
plye his outward busines. And as the
damme kepeth the nest, hatcheth yeg
ges, and bringeth forth the frute, so let
the both lerne to do of y vnreasonable
fowles or beastes created of god natu
rally to obserue their soday properties.

The mā in his gapning and occupy
inge must be tust and faithfull, feruent,
diligent and earnest, makinge al thinge

The Christenstate

substantial & sewer & withoute anye
deceite. For faithfulness euer abyderth
whan vnfaithfulness and craftyness
destroy the selues, as ye se in the faith-
ful dealinge of Jacob, and in the coue-
touse deceit of Labā. The word & pro-
myse of an occupier must be as ferme,
and fast as a rocke of stone, faith and
trouth concerneth many mens occupi-
ynge, whā vntruste dealing bying them
out of credite.

gen. xxi

Let not a man medle with vnhonest
occupacions not necessary for a comon
welth, but as Paul commaundeth wyth
such as are good and profitable for the
cite or countrey without deceite, & eue-
ry man to medle with, and in his owne
callenge, neither seekinge other mens lu-
cre, nor enuyng other mens profyte,
but walke ordinatly, & quietlye labou-
ringe with their owne handes, auoy-
ding vsurie, but doige to other as thou
wouldest be done vnto thine own self.
And yf thou (for al thy true & iust dea-
lyng) yet prosper not subicte to ma-
ny euil chaunces wherof the world is
full, yet be thou contente with goddes
will, for the pouertye of the rightwise
saith Salomō is better then the infy-
nite treasures of þ vngodlye. & a pece
of bred or a mease of potage with quiet-
nes, is better then a fat oxe with brow-
lyng

lynge. Many men haue greate goodes
with much vnquietnes & lytle honeste,
for he hath set his soule to pledge, forsa-
ken God, and taken the deuill to helpe
him to lye and to deceiue, that he might
be ryche, to leaue hys good to an vn-
knowne heyre. Dauid saith, folow not
hym that doeth euil because thou seest
him prospere in his wyckednes, for he
shal sone be cut downe like grasse, and
like the floure fade awaye. But put
thou thy truste in the lord, and to ryght
dwell in the Lorde, and get thy liuyng
wyth truerh & iust dealing. And feare
not, nor be agreued wyth hym þe prof-
pereth in his owne waye, and leadeith
a wycked life. &c. Vnto this holy Psalme.
let euery Christen man attende.

The wyues workyng place is within
her house, there to ouersew and to set al
thyng in good ordre, & to beware that
nothyng be losse, seldome to go forth,
but whan vygent causes call her forth
And therfore *Phidias*, that ingenuouse
workeman intendyng to describe an
honest faythful housewife, dyd set her
ymage vnder the shell of a snarle, sig-
nifyng that she should euermore kepe
her own house. Necessarye it is that she
know these comon sentences and lerne
them by hert. Thou must not regarde
what thyng thou wouldest faine haue
thychouse

Phidias.

Comon
sentences
for þe
prynces of
the house
but

The Christen State

but what thou canest not lack. Stretch
out thine arme no further, thē thy sleue
wyl retche. What so euer thou nedest
not, is to deare of a far thyng. Who so
spareth not the peny, shall neuer come
by the pownd. Sparing is a rich purse
A thyng is soner spared then gotten.
Spare as though thou neuer shouldest
dye, and yet as mortal spend mesurably
To spare þ thou maiest haue to spende
in honestye for goddes sake, and in ne-
cessity, is wel done. Thy sparing is but
vayne whē thou art come to þ botome.
Begynne euery thing in dewe season.
Whatsoeuer thou maiest do to nyght,
vyfferre it not tyll to morowe. That
whiche thou canest do conuenientlye
thy selfe, committe it not to another. If
thou wylt prospere, then loke to euery
thing thine owne selfe, let it not be lost
that may do any good in time to come.
Spend nomoze then thou wotest howe
to get it, when thyne expenses and re-
celtes be a like, a litle losse maye ouer-
throw the. Spare for thyne age. Take
paines in thyne youth. Bye such thing
as þ nedest not to repēt þ thereof, byle
pediary byngeth beggery. Praye thy
selfe honestlye. Holde thy chyldren in
awe, & they shall haue the in reuerēce.
Muche spendynge and manye gyftes,
make bare celars and emptye chistys.
Euell

Euell felowship and vaine pastime ma-
rieth pouertie, & begetteth a sonne cal-
led derision, liueth gorgeously & costly
in excelle, & leueth y^e a fare wel, whose
name is this. In thye age go a beg-
ging. Such and many mo godly & wile
sentences are found in Salomons pro-
uerbes, in y^e preacher, & in Iesus Sir-
rach, which an honest hous wyfe must
take hede vnto.

The xx. Chapter.

Howe married persons shall behaue
thē selues not onely in workes of
mercy, but also in the crosse
and aduersite, & with
their seruantes.

If Christen married folkes thorowe
their iust labours and gods blessing
obtaine ryches aboue necessitye, then
let them remembre Pauls exhortati-
on, sayinge: Commaunde the ryche mē
of this world that they be not hie min-
ded, nor trust in transitoie ryches, but
in the lyving God whiche geueth vs
all thynges haboundauntlye to enioye
them. Charge them to do good, and
to be ryche in good workes, to geue
wyth good will, to distribute layinge
by treasure for theym selues agaynst
the tyme to come, that they maye laye
hande of eternall lyfe. For when the
Lorde shall come to Judge the quicke

1. tim. vi.

The Chyſten State

and deade, he ſhall ſaye to the mercye full. Come hyther, ye bleſſed of my father, and take the kyngdome prepared for you frome the begynnynge of the world. For when I was hungry ye fed me, I was thyrſte, and ye gaue me to drynke, &c.

Geue almoſte therfore of thynne owne ſubſtance, and turne not thy face away from the poore. Shew mercy after thy power. If thou haſt much, geue plentifully. If thou haſt litle, geue therof after thy power. For a good treaſur ſhalt thou lay vp in ſtoze for thy ſelf againſt the day of trouble: yea, that ſmall ſubſtance wherof a poore mā geueth almoſte pleaſeth the Lorde muche better, then when wealthie men geue their litle of their great ryches. Example in Luke, Remembre the comō Proverbe. That thou ſpareſt fro geuyng for gods ſake ſhalt the deuill carie another waye.

So ſayeth Salomon. Some man geueth out his goodes, and is the rycher, but the rygarde hauinge ynough wyl depart fro nothyng. And yet is he euer in pouerty. He that is liberal in geuing ſhall euer haue plentie. God increaſeth loue and fauoureth marped folcke, becauſe they ſhewe mercy and charite to the nedye.

And yf God maketh the ryche man
poore

poore, he doth wel. For he seeth that if Afflictions
 he should haue riches, he woulde be to teacheth
 proude and forget god, & him selfe also. vs to
 Wyth pouertie therfore and affliction knowe
 wpi he nurroure his childe so to teach God.
 them his wayes, lest in abundaunce
 and welth they run after their owne
 waies and lustes. For tribulacion and Tribula
 aduersite are the fire & salt that purge cion is
 and preserue vs from synnyng, and soze and
 do not destroy vs, but they teache vs to salte.
 put our trust in god, and not in our sel
 ues, nor in no creatures, they draw vs
 fro trasitory thinges to fasten vs sure
 to God, and because we shoulde not be
 condemned with the worlde, he pluck
 ed vs with his crosse fro the worlde.

In to the which troubelouse state of *1. Cor. xi*
 crosse, whan maried couples be cast of
 god, then haue they the most preser con
 solacions out of scriptures to confor te
 them, and to cause theym to reioyce in
 their afflictions, as are the holy Psal
 mes of Dauid and also the godly ensa
 ples of the dere beloued saythfull ser
 uauntes of god, as were Job, Abrahā,
 Jacob, &c. Item the wordes of Christ. *mat. xvi*
 Whoso will serue me, let hi daily take
 his crosse vpon him and folowe me.

John also and Paul. are full of com- *Joh. xvi*
 fort in their epistles. Whan any of the Hebre. *x*
 maried persons be tēpted or troubled *xii. xiii.*
 with

The Christen State

with sickness or any other fortune, then should the one comforte the other with these comfortable ensamples, Psalmes and sentences of goddes spirite, full of all consolacion, one sufferng with the other, for so shall the affliction & crosse be the easelper bozne, and loue mutuall the more encreased. True loue sheweth her selfe mooste clerely in trouble and syknes. And if the one grudge at the others sickness, he doth agaynst goddes will. And yf he reioyseth at her, or she at his affliction, it is a token of litle loue, except his reioyce be in the lord so to conforme him to the similitud of his sonne Christe, that he myghte be lyke in glory.

How ser
uauntes
muste be
entrea-
ted. Job.
xxxi.

Paule commaundeth you to do to your seruantes that which is iust and equall louingly & frendly vsing them, remembryng that your selues haue a master in heauen. Lerne of Job also the same. For your seruantes are of goddes creation as well as ye, deare beloued and his chosen children also: yea, and your brethren and sisters in Christ. Let the therfore for their labours haue their conuenient foode and wages, be not bitter, harde nor iniurious vnto theym in no wyse. A great offence it is before god, to kepe the labouryng seruauntes wages from him. James sayth vnto such
ryche

of Matrymony. Fol. lxxvi.

richamē. Behold the hyze of the labourers that haue reaped downe your selfes (whiche hyze ye haue kepte backe by fraude) cryeth, and the complaynte of the labourers is entred into y^e eares of the Lorde of Sabbaoth.

Ye haue had good dayes vpon earth and liued at your pleasure, and delighted your hertes, but it is onely against the day of your slaughter. So James sayth that the defrauding of mē wāges wyl be at laste a slaughter. Many men vse their seruauntes as slaues, & beastes, & therfore is their exorted seruice vnyprofytable and vnfaythfull to suche cruell masters, more faythfull is the seruyce done of loue then for feare and compulsion.

Agayne the seruauntes must laye as **The dutie of seruauntes.**
parte all euell cōditions, pryde, vnfaythfulness, brawlyng and murmuring, pkyng and tales tellynge, remembre Paules exhortaciō, saying: Ye seruantes, be obedient vnto your maysters wth feare and tremblng, in synghenes of youre herte, as vnto Christe not wth eye seruyce as men pleasers, but euē as the seruauntes of Christ, that ye maye do the wyll of God from your heartes with loue. Thinke y^e ye serue the lordc and not men.

The. xxi. Chapter.

Howe

The Christen state

Howe children shoulde be well and
godly brought vp.

Great ioye and quietnes it bring-
geth to the parentes to se their
children godlye and vertuously
broughte vp. And agayne besydes the
sorrowe that euil broughte vp children
bringeth to their parentes, yet shal they
rende a straught rekenyng to god for
their euil bringing vp of thē. The we-
me shuld nouryshe their owne childre
with their owne brestes, or els yf they
may not for weknes, yet ought they to
seke honest & godly nurses of sober ly-
ving, they with their milke they might
drinke also vertue. And the parentes,
especially the mother must endeouore
to speake fyrst to the childe perfectlye,
plaine, and distinct wordes, for as they
be fyrst enformed to speake, so they wil
continue. *Caius* and *Tiberius* the sonnes
of *Cornelia Gracchi* were ornat and e-
loquent in their spech, for theyr mother
was eloquent of tongue.

*Caius &
Tiberius.*

And euen from their infancie for the
let the parentes teach their childre no
fables nor lyes, nor no vaine nor lyght
cōmunicacion, but that onely which is
godly, honest, graue and fruteful, let it
be planted in their newe hertes. They
must teache thē first certayne godly scē-
sences, though they yet can not vnder-
stande

of Matrymonye. Fol. lxxviii.

Stande them, yet let him commendeth
to memozy, and practyse them in speche
till they may here after the better per-
ceyue them, as are these folowinge.

As certainly as thou seest the heaue
and the earth, so certainly muste thou
know, that there is one inuisible God,
one alone for all sufficient, hauing his
beynge of hym selfe, and all creatures
their beynge of hym.

Heauen, and all that was made is of
goddess own creation. God is the most
hyght goodnes: Without god there is
nothing good. God nedeth no creature
to be ioyned with him in his dedes, &
counselles, to forgeue, dampne, saue, or
helpe. It is he alone that vpholdeth al
the world, preserueth it, and geueth e-
uery thyng, the life, and being, which
it hath. He is lounge, graciouse, and
merciful to the that so beleue and trust
vpon hym.

God is true and iust, and holpe in all
his workes. God loneth vertue, and
hateth syn & vice. It is good that God
commaundeth, and euell that he forbid-
deth. God punyssheth synne and euell.
A mā must loue god aboue al thinges.
He may not murmure agaisst god, but
be willinge and thankfull in al aduer-
sity to beare it. He must cal onely vpon
God, and cōplayne to him onely in all
his

The Christen state

hys nede. And here must the childzē be taught thus to pray. Our father whiche art in heauē. &c. And to expresse the articles of our faith distinctly, & perfectly. And in processe of time lerne the truly to vnderstande them, and the ten commaundementes also by hert. Then teachē thē the pꝛouerbes of Salomon, and the booke of the pꝛeacher, and suche cōmen sentences as are these. Vertue excelleth al thinges. To lie is the most shameful vyce of all. Thou shalt hurte no man, but profit euery man. Speake euell of no man. Backebyte noz curse no man. Al men are brethꝛen. And such lyke godly sentences, let them be planted into ponge hertes. Aboue al thiges Mal the parentes godly and honest cōuersacion in the pꝛesence of their childꝛen, teche thē moze vertue, and goodnesse, thē their wordes. For wordes al thoughē they may do muche, yet shall good ensamples of lyuinge do moze to the youth. Let not your childzē be cōuersaunt with euell parsons, and light company, let thē not heare vicious nor wanton communicacion, noz se no sinful syghtes. The parentes must vse thē selues before them as before God, and al honest people. Tato the wise Sena- toure of Rome expelled Titus flamineus out of the counsell, onely because that

that in the sighte of his ponge dough-
ter he embraced his wyfe.

Christen folke shoulde remembze the
fearful sentences of Christ, sayinge:
Whosoever geueth occasion of euil to
any of these ponge childezen that belue
in me, it wer better for him to be drow-
ned wth a myllstone tied about his necke.
Thou must diligently beware, least a-
ny in thyne house geue any euil ensa-
ple, & speake y^e that naught is in their
presence. And take hede lest y^e receaue
any person into thyne house, that may
either by word or dede, corrupt thy chil-
dzen or seruantes. Remembze that euil
speche may sone corrupt & destroy that
which thou hast bene longe in plating
and building. Wanton and euell com-
munication (sayeth Paule) corrupteth
good maners. And beginne betimes to
plāt vertue in thy childezen brestes: for
late sowing ge bringeth a late or neuer
an apte haruest. Yōge braunches wil be
bowed as y^e lystest, but old trees wil
sooner bzeake then bow. And whatso-
euer good lyquor is put firste into a
new erthē pot, it wil kepe y^e sēt therof
euer after, if it stād the rin any season.

And as for the yeres to set the childe
to y^e scole, first consider the apt sharp-
nesse of wyt therof, for some are apte
at feue yeaers, and some not before sixe

Math.
xviii.

The christen state
of seuen yeares. And what they shalbe
first taught it is tolde before.

And here must ye chuse our discrete,
lerned, & goodly masters for your child-
dren which shal accordig to their capa-
cities gently and wysely instruct thē,
as is chained in their primers in En-
glish, & dialoges as are ther made for
thē, which whē they can reade both pri-
nted & wyrtten letters, & can wel comyt
that which they haue lerned to memor-
re, saying it distinctly & perfectly by
heart, thē let thē lerne to write, to cast a
cōpte, to cifre, adde, subtray, &c. And let
thē exercise their penne, & their iōgues
in redinge diuerse printed bokes per-
taining to the holy scriptures, & come
to heare the true preachers of goddes
word, and in any wise let thē not heare
the papistical preachers, and whē they
come home from anye good sermon,
aske thē what they haue bozne away,
and exhorde them to marke diligentely
another tyme, and to reherse it when
they come home. Let them say the gras-
ces at the tables. Let thē prepare y^e ta-
ble, and serue you there at, clefly & ma-
nerly. Let thē spēde al the time in ver-
tuous vses, and neuer be ydle, for the
time of youth is precious, & passeth a-
way swiftly. Be ye circumspect o pa-
renies, in feeding and apparelling your
chyl-

children, let the not be paumered vp to delicatly wth meates and wines, not yet arayed to sumptuously & prouly. Daniel was as wel liking, & as pure of complexion with a meale of porage euery day, & a draft of water, as were they that weic fed euerye daye of the kinges table. Excesse of meates & drinkes in youth and gorgeous apparell, is the doye vnto gloryng, drunkenness, & lechery, & the waye to pryde & al manner of vice, neuer to be pluckte fro the in age. For the which enormities, & vices their parentes & vpbryngeis shall geue a straight rekening vnto god let not thy youth rûne out of the dores neither by day nor night wout thy licêce, & take a rekeninge of their behauour in thine absence. Suffre them not to come into any lycht wanton company.

Se that ye correcte the dewly & discretely for their faultes so & they shal be in great feare and awe of you, and yf wordes will not reclame the, then take the rodde or weapō of correctiō discretely vsed. For the rod of correctiō misistrech wisedō, but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth & rod p̄ouer. bareth the childe. but he & loueth hym xix. and nourtureth him in tyme, & childe hert xii. xxi. is full of folishnes but the rod of correct and xxi

The christen state
cis diueth it forth, better it is y child-
dren wepe the olde men. Se that they
pke nor, stele not, nor vse no vnlawful
games, be not so roughe nor to hastye
to the, but so order your selues to them
that they may both loue and feare you.

The xxii. Chapter.

Children where vnto they be apte, let
them lerne that science oz handy craft.

Onsidre wel wher vnto thy child
is naturallly enclyned. And vnto
that occupacion let hym be put,
manye men now a dayes albept
they se their children apte vnto letters
& good lernig hauing substaunce inough
to sende them therat, yet wyl they not
suffer them to contynue there at, be-
cause the selues canot fauour it. oz els
they se no aduantage worldly to folow
but great trouble & persecucion. which
worldly me in thus doinge declare the
selues yngodly, destroyers both of the
selues, their children, and of all comon
welthes and congregacions.

why me
now set
not their
children
to scole.
For what publique welth, to wne cy-
te oz parish can be wel gouerned, with
out the prince, ruler, priest, oz byshop,
be lerned in goddes lawe prophetes &
in his gospel? What is the cause of all
this dissensio, cruel persecutio, tiran-
nye, cruel lawes, making vniust actes,
false religion, wicked ordināces, & vn-
godlye

godly decrees and instruccion: but one
 ly the blind ignorance of vnderned ru-
 lers: which mesure al thig after their
 owne sonde fleshy affectes & reasō be-
 sydes al scriptures: & wold haue their
 owne carnal willes to stand in y^e stede,
 yea: rather to be aboue god, & his law-
 es. In tymes past, whē mē saw so ma-
 ny spiritual promotiōs vnto rich bys-
 shopps, benefices, deanries, abba-
 dies, Priories, chauncelership. &c. thē
 they did set fast their childrē to scole, to
 make thē popprly priestes, ydely to liue
 by other mē's sweates. But now they
 se how laborprouse, & perrellouse, an of-
 fice it is to preach, and to teach goddes
 word purely, frely, & faithfully, and
 how vnthāksful an office it is to rule co-
 monalties after iustice, & equitie, and
 what an heuy intollerable labour it is
 to minister iustyce, and iudgemēt after
 goddes word, loking for no aduātage,
 but to be a comon seruaūt for the comō
 welth, sustaynig such intollerable bur-
 dens, labours, & perils as f^r office dew-
 ly ministred asketh, no mā is glade to
 haue his child lerned to such vnprofita-
 ble, & laborious endes. It was once an
 holy sacrifice to god for a mā to dedy-
 cate his daughter or son vnto frāces,
 Clare, benet. Tho. Tustē. Mari. &c. y^e
 dly to liue in al filthyness, whā riches,

The Christen State

tes, and worldly vaine wor^{sh}ip, & priuate profite folowed, or rather when thy greedely aspired & folowed it. But now whē the cōmon labour, godlines, and the publique profite of all cōmon wealthes, and congregacions depende vpon it, no man regardeth neither good learning nor vertue, so farre of are they now to set their childe to godlye scoles. Whē youth was nothynge apte to good letters, & whē ther was no good learning nor no good teachers, then well was he that myghte set hys chyld to scole. But now whē youth was neuer so apte to good learning as it is this day, learning and good letters neuer so plentyuously flourishing, restored & redacted into such a compendious clere byttenesse neuer so good diligent and leined masters, neuer of so plenty of so good and playne bookes printed, neuer so good chepe, the holy gost as it wer into mens mouthes mercifully offering hys giftes, and yet well there no man open his mouth, his eyes to se so clere light, nor his eares to heare so pure, manifest and holysome doctrine, eue the word of their own saluacion. For our vnthankfulness therfore, at those infinite heavenly benefytes shal be taken fro vs, & geuen to some other nation, as to the Turkes, & Iewes which shal thanke, full yet

fuller then we receyue them. And we
shall haue the popish priestes with all
papistrie haltered and captiued vnder
hardnecked Pharaos, in myze and claye
neuer to be deliuered out of that pzonci
seruitude of his intolerable bondage.

But now therfore, o ye christen paren
tes, seying that your youth is now by
the fauoure of God, endewes wyth so
good wyttes, and enclined vnto good
letters, let not the graces and giftes of
God be offered you i bayne, but exercise
them in good autozs bothe Greke and
Latine, and noble histories, in Logike,
Rethorike, and in the tonges, let them
reade the holy Bible, and commende it
to memozy, and so shall they in tyme to
come be profitable vnto y^e comd welth
wherunto they be bozne.

And such as are apt to handy occupa
cyons let them be sette to them whiche
be most profytable and necessarye for a
comon wealth, as for payntyng & ker
uyng with such lyke they are moze cu
rious the necessary. And consider that
all iuste and true occupations iustly ex
ercysed and vsed, Goddes blessing ma
keth the to prospere, and the true doers
and labourers to theyr callinge hys
blessyng make them ryche. Euery man
to put his childe to that master whiche
is most excellent and conynge in that

The Chyssen State

craft it is no nede to moneth nor to ex-
hozte your chyldzen to be trew, of fewe
wordes saythfull in dedes and promys-
ses, diligēt and seruible to euery mā,
obedist to their masters, clemently, quick,
handsome and willing to do their com-
maundementes.

**Trauaile
lynge a-
monge
strangers**

Now whē thou hast perfytely lerned
thy craft, it shalbe profitable for the to
trauaile into straunge countreys, to se
the workyng and handlyng ther of as
monge other nacjons, whereby epyther
thy selfe mayest leaue both a perfyter
practise and also more experyēce, or els
they of the, may leaue y same into thine
owne profyt. And in so trauailling hold
thy selfe modest, shyll and sobre. med-
lynge not beyonde thine owne faculte:
Be gentle, frendlye, saythfull and cour-
teous to them, conformyng thy selfe vn-
to theyr honest fashyons and godly ma-
ners. Beware of euyl companye and
dyonkenes, beware of lyght and wans-
ton women, lerne no vyce nor euyl ma-
ners of thē, but onelye vertue and such
occupacions as are profitable, byrnye
home connyng and vertue and no synne
nor euyl maners of whiche thou shalt
se to muche, and to lytle of that good
is. Cutte clothes, and pagged, and al to
hacked hosen, dyffigure and defourme
honeste personnes, and declare lyghte
men

of Matrimony. Fol. lxxxiij.
men and wantones in the hert.

But befoze al these experience seeking,
se that thou proudest thy chyliden ho-
nest mates (yf they desyre it) & let them
rather liue together at home, and not
one to departe any long tyme from the
other, for traauapling into straunge co-
treys, byng some yonge euil disposed
persons into great inconueniēces and
naughty huinge, as it was wont to be
sayde of the Rome runners neuer to be
good after.

The. xxiii. Chapter.

Let not your yonge daughters be to yonge
proudly and costly apparelled, but wemens
+ modestly and honestly, for this gor- apparel.
gious apparel is not els but a mens
strelse, pryncge by a daunce vnto all
lecherie. Remembre that Peter saith. i. Pe. iij.
That the apparel of weime may not be
outwarde in brydged outlaycd heere,
which is an whorish famis, nor in han-
ging on of gold, or puttyng on of a cost-
lye gorgeous flaringe clothes. &c. The
outward light apparel declareth a cor-
rupt, proude & sinful inward hert. Let
shamefastnes, chastite, modesty, meke-
nes, few wordes, sadnes & sobriete, be
the yong womans apparel to set forth
her bewty. For after this maner in the
olde time, saith Peter, were holy yong
weime decked of their matrones, & wer

The Christen State

Exmo.ii

obediēt to their husbādes. As was Sa-
ra vnto Abrahā, calling hi lord, whose
doughters ye are as lōg as ye do wel.
Let the examples of Rebecca and Ra-
chel be at poure eyes, which godly and
fayre women despying and seking the
loue of theyr husbādes were glad to
please thē. Lerne also of Dauid how to
tye your selues. Beware ye wōld not
your pouttie & proude herte wryth to
prespouse and sumtuous apparell, yf
ye will go forth in your proude aray,
so neglecte you the doctrine of god and
procure your selues dampnacion.

But yf ye say ye decke your selues to
be the more clemente, & so to please your
husbādes, I tel you againe, that there
is a meane & measure in euery thyng, &
according to euery state & degre there
is a comely apparel, which comlines &
measure no honest husbāde nor honest
wife wil be glad to transgresse and ex-
ceade. Such excesse and pride may pro-
cure the dishonestye, and harme to the
husbāde.

whether As for gentle women & such as are of
gētlic we noble birth, whether they may exceade
men may in light & wāyon apparel, or in appa-
go so ry- rell to costly: I wil first aske thē whe-
ther they be chrystien & faythful women
chelye ap- or vnfaythfull. If they be vnbeleuers,
pareled. then let thē walke as they list, & yf more
go:

gorgeous tenderlinges they be, the better
that they please theyr head & deuil.
And sepunge they haue wanton proude
spirites, they must nedes haue like gar
mentes to declare what they be wth
in in hert & mynd, with these wemē I
will not wrestle. But yf they be christē
faythful wemē, they maye knowe that
the holpe Apostle Peter & Paule haue
written theyr exhortaciōs for sober ap
parel, vnto them whiche haue such ry
che iewels, stones, gold and siluer, and
not to poze women that haue them not.
Seyng then that the worde of God is
principally spoken to you that be gen
tle women of noble parentale (whiche
haue these riches & iewels, to lay them
awaye with all youre pompe & pryde)
and wilbe taken for christen folkes, thē
folow you the exhortacions of the mi
nisters of Jesu Christ.

Moreouer ye shuld remembze what
is the very nobilite, and what maketh
gentle mē and wemē, that it is not ap
parel, but mekenes, gentle behauour,
discrete conuersacion, prudence, wisdō,
lerninge and vertue. And they that in
Christ Jesu are baptised, are bapty
sed into one body of Christe, where we
are al one & no differēce betwixt noble
nor bloude, poore nor riche. Galat. iii.
And therfore in this respect ther is no

L. v. boast

The Christen State

boast to be made of bloude, but remember y noble quene Hester, which said. Thou knowest my state, O Lorde, and that hath the signe of preeminence and worshipping which I beare vpon my head, what time I must go forth to be sene, & that I abhorre it as an vnclene cloth, and y I weare it not whā I am quiet alone by my selfe. God therefore hath geuen you riches to distribute them to the poore, and not to maintayne youre pryde therewith. So were iewels bestowed euen amonge the heythen, for at Rome was a lawe called *Lex oppsa*, wherby all pompe & excesse of raiment was forbidden al honest women, & they were commaunded y none how myghte or riche so euer they were (shoulde not weare about an vnce of gold vpon their bodies.)

Cypriane saileth that women all be it they be ryche, yet therefore oughte they not to vse the more pompe & pryde, but to knowe those onely to be rich whiche are earnest in godly workes & helpinge the poore. A shamefull and blasphemous thing it is to weare syluer, gold, beuettes and sylkes, and to suffer the poore to want clothes and fode: yea, the that proudly decketh her self, destroyeth her owne soule, & geueth other folkes occasiō of destruction. For the se-
reth

reth by euill affections & lustes in the
that behold her: yea, such one is poison
and swerd to them & see her. Neither
maye suche gorgeous flarunge proude
weme be iudged godly nor honest. And
therfore said Paul. That euery womā i. cor. xi.
cōmunge into the church to praye or to
heare the word preached, must be honest
ly couered, & especpally her head, for if
she come in bare headed, or the wig any
parte of her heare (as some laye it out,
and many haue borrowed heare) she dis
honest her heade which is her husbands:
let them therfore be decked and coue
red with comely beales, for the angels
which are & ministers and messāgers
of God. And what madnes were it to
come into the church vnder a pretēce of Mal. ii.
humblenes to praye to God for grace,
wherby such proude fashions thou pro
uokest his heuie wraeth vpon thee. It
were better for such people to be thrust
into a sacke, wth a mylstone hanged
aboute theyr neckes (as Christ saith)
drownd. then thus to offende anye
one of the leasse in the congregacy
on.

What shame God threateneith vnto
such proude persones, ye may read Ec
cl. iiii. saying: That for their chaynes
of golde they shall haue halters of
hempe, and scatters & colers of yron. for
theyr

The Christen State

they muske & pomaunders, they shall haue syncke for their broyded heere, euery man shall se them balde, and for their stomachers of gold they shall wear sacke, which all is a miserable destruction of Israel and Iuda by the Assyrians and Babilonites came iustely to passe in the daies of these kinges, Iochas, Iochim, and Sedechias.

xxii. cha
iii. li. re
gū. &c.
Wherefore let euery honest woman, accordinge to her state and abiltyte, be comely, clynely and honestly apparelled, auoyding all fluttryshnes and vnclennes, and so teche their children, and refrayne from al excelle and superfluite, that God maye be praysed and no man offended at your apparell, rather garnished with vertue and outwarde honesty, then with pryde whiche procureth you enuy, and it will in conclusion haue a shamefull fall.

The. xxiii. Chapter.

How doughters and maidens must be kepte.

Now to returne to yong doughters how they shuld be instruct in prayer and knowledge of theyr Christen religion accordynge as it is set forth in dialoges and instructions of the Christians, yet shall they not be to busy in teaching and reasoning openly, but there to vse silence and

and to learne at home, openly to heare
and at home let them reason and teche
eche other. Neither would I haue the
euer shut vp, as it were in a Cage, ne-
uer to speake nor to come forth, but
sometymes to see the good fashions, &
honest behauiours of other, for to kepe
them euer in newe is ynoughe eith-
er to make them starke fooles, or els to
make them naughtes, when they shal
ones come abroad into companye. As
for this thing, euery dyscrete parente
shal know by the foresaid rules, howe
to order them, to auorde all wantonnes,
and vnccenes in wordes, lectures, and
deades, to escheue al vn timerly games
and pastimes, to auorde all vn timerly
loues, and occasions of the same, as
vn timerly daunsynge, wanton comu-
nicacion, company with ryballes, and
felthie speakers. Teache the to auer-
te their sight and senses from al such
inconueniencies. let them auorde ydle-
nes, be occupied eith-
er doynge some
profitable thinge for your familie, or
els redynge some godly booke, let them
not reade bookes of fables of fonde and
lyght loue, but call vpon God to haue
pure hertes and chaste, that they might
cleue onely to their spouse Christ, vn-
to hym married by faythe which is the
most purest wedlocke of vs al, pure vir-
gines.

The Chyristen State

gyenes, beynge both married and vnmarr
 ryed. Euell woordes saierth Paule, cor-
 rupt good maners, vncleannes & coue-
 teousnes, let them not ones be named a-
 monge you, nor no folow ribaldrye tal-
 kyng, nor light tellynge, whiche are
 not comely, but be occupped in prayers
 and thankes geuyng. Bokes of Ro-
 byn hode, Beues of Hampton, Troy-
 lus, and such like fables do but kindle
 in lvers lyke lyes, and wanton loue,
 which ought not in yowthe wyth theyr
 fyrst spetle to be dronken in, lest they
 euer remayne in them. If ye delyghte
 to syng songes, ye haue the psalmes
 and many godly songes and bokes in
 Englysh right fruteful & swete. Take
 the new testamente in youre handes,
 and studie it diligently, & lerne youre
 profession in Baptisme to mortyfyre
 your flesh, and to be renewed in s^{pi}ry-
 rite, lerne v^s use of the Lordes supper
 to remember hys death, and to geue
 hym perpetual thankes for thy redemp-
 tion. Mothers muske also teacheth theyr
 daughters to worke, to loue their hus-
 bandes and children. And let them lay
 their handes to spynne, sewe, weaue,
 &c. For the noblest women, both amōg
 the Heathen Romans, and Grekes,
 and Hebrewes, had greate commendas-
 cyons for theyr huswifely wo- kyng
 wyth

Lerne
 them to
 worke.

of Marriage. Fol. lxxxviii.
with their handes, as ye may reade of
Salomon, saying: He that fendeth an
honest saythfull woman, He is more
worth then precious perles. The herte
of her husbände maye sauely truste to
her. All the dayes of her life wil she seke
hys profyte. She occupieth woll and
flaxe, & labourerth gladly with her han-
des. She is lyke a marchantes wyfe
&c. It is expedient that a mā handfast
not his daughter befoze he hath good
experience of her huswiferye, and go-
uerninge of an house. For it becometh
her better to haue a payer of roughe &
harde handes, then to be fayer & softe,
glisteringe with ringes or couered co-
tinually with smotheringloues. And let
the parentes beware that they bringe
thē not by tenderly, wātonly, and dili-
gently, or to nycely. And at due tyme
let them be prouided for, so that they
may gouerne their owne houses with
their owne husbādes.

¶ The. xxv. Chapter.

¶ Of dyuorce.

Ere shoulde I also saye some-
what concernynge dyuorce, be-
Hcause it lyeth vnder the tytle of
wedlocke (and is permitted for
the welth and health of men) yf other
Christē lerned persons had not writtē
sufficiently therof afoze. Agayne, the
matter

The Christen State

matter of dyuor:ce belongerth rather to the office of iudges, the to such p:uate persones as I here wyte vnto. Yet for y opening of the cause I wyl make this shourt declaracion.

Dyuo:ce.
Eraf. in
his An:
notaciōs
vpon the
first Co:
rint. vii.

First, that is called a Juste dyuo:ce, when as neither partie may take the o:ther againe, so is it in the libertie of the faullesse partye to mary another. And therfore did Christ tel the Jewes that they: dyuo:ce, whiche was for euery light cause they listēd (their own hardnes so requirnge) was no true or iust dyuo:ce, but a permission for they: own hardneckednes, vnto the whiche farned dyuo:ce, Paul hauing respectē sayd constantly to them that so lightēly when they listēd would haue a bill of dyuo:cement. To the maryed, not I, but the Lorde commaundeth, that the wyfe be not dyuo:ced from her man, but yf she be, for any lyght cause by anye suche p:wyse: permyssyon for their hardneckedn:s sake (for such factiōns become not you which are Christened) yet let her abyde vnmaryed. or els be reconcyled to her husbāde. And lyke wyse of the man.

Dyuo:ce
mēt is a
medicine

Dyuo:ce is permytted of God, for the welth and medicine of man, and for amendment in wedlok. But lyke as al maner of medicynes (and speciallly some

as they that go nigheſt death, as to cut
of hole membres. &c.) are very terrible.

So is diuorſe in dede a medicine, but
a perelous and pyteful. Now there be
founde ſurgeons that haue good for-
tune and grace of God in cuttinge of
whole members, yet let euery one of
vs beware, that he nede no ſuch medi-
cine. Euen ſo muſte all marryed folkes
moſt diligentely eſchue all occaſions
of dyuorſe, and knowe that they muſte
proue a painful medicine yf they wyl
haue diuorſe to be their conſorte.

Secondly, No man ought to thinke,
that it is lawfull for hym to put away
hys wyfe for euery cauſe he liſteth.

For whan the Pharisees asked oure
Lord, yf a man might put away hys
wyfe for euery cauſe he liſteth. He an-
ſwered. No, and ſayd: Who ſo putteth
away his wyfe, except for the cauſe of
fornication & marryeth another, breas-
keth wedlock. &c. Likewiſe ſaith he al-
ſo. Math. v. And ſo ſayeth Paul vnto
the marryed, commaunde not I but the
Lord that ſ wife ſeperate not her ſelfe
from the man. But yf ſhe ſeperate her
ſelfe that ſhe take none other, or els be
recoſtited to her huſbande. Likewiſe
muſt ſ huſbād do toward ſ wife. Ther-
fore is it a vaine opinion to thinke (as
ſome do) that they muſt ſtraight wawe

The Christen State

be diuorced whan the husbāde can not agree with hys wyfe, for anye matter partaynyng to the house, and so forth for al maner of occasiōs they list. They should rather lōke to be at one agayne. And yf the one be runne from the other to come agayne together shortly.

Roman Thirdly thoughe they be perswaded maye dy- to haue lausful occasiōs of diuorcemēt, uorce yet maye they not be iudges in theyr him selfe owne causes, nor take ought here in hande by theyr owne auctorite, but let their matter come before their ordinate Iudge. For no law permitteyth here to do after thine owne pleasure, what thou thinkest best.

Iudges
maye
make di-
uorce.

Fourthly, the iudges also may not separate married folkes immediatly, & in al the haste, but attempte all maner of reconciliacion, and suffer the dyuorce whyle there is hope of amendemēt and vnyte. Agayne, weye the matter wyth dyscrecion, & graunte of iudgemēt. & ponde this well & where as are right occasiōs of diuorce, they ought to laye no snare vnto y innocēt, nether to permitte the vicious person to haue hys wilful purpose.

Fifthly, what the righte occasyon of diuorce is hath Christ mēcioned in the gospel, & named whoredom or aduou-
trie. With the which no doute he hath
not

not excepted lyke and greater occasiōs
but vnderstode and comprehended the
therein. For the holy Apostle also did
leauē infidelite as an occasiō of diuor-
ce. 1. Cor. vii. Manifest it is also, y^e wed-
lok was partly instituted for y^e esche-
winge of aduourtye. Wherefore when
the gyfte partie is dyuorced, y^e vngel-
tie is at lybertie to mary againe, yf he
or she can not liue soole, accordyng to
Paul. If thou canst not be chaste mary,
for better it is to marye, then to burne
in concupiscence.

Moreouer y^e faithfull and vertuous
Emperours, as holy Constantine, Theo-
dosius, Valentinus, Anastasius, & Iustin-
ian, decreed other thinges also to be law-
full occasiōs of dyuorce, as murther,
poysonyng and such like, as it is en-
dēt in Cod. lib. v. Tit. xviij. de repudiis. &c
Euery reasonable man then consydre
that God dyd ordeyne wedlok for y^e ho-
nestie and welth of mā, and not for hys
shame & destrucciō. They therfore that
in no case wyl helpe the oppressed per-
sone, nor in any wise permitte diuorce
to be made, do euē as y^e pharises which
by reason of the cōmaundemēt of y^e sab-
both after the letter, suffred men to be
destroyed and to perishe.

Sietelo. The papistes haue forbyd-
den the innocent and vngeltie parte to
marye

The vngeltie
may marye
after
dyuorce

The Christen State

marrye after the diuorçe made. Which yet was nothynge els but euen violently to cast a snare aboute poore peoples neckes, and to drawe them vnto vice & synne. for the dyuorced coulde not resfrayne, and marry they wer not permitted therfore with violence wer they forced vnto who; do. ne. But Paul sayeth other wise. Better is it to marry then to burne, & God ordeyned wedlok for the auoydng of whoredome.

As touchinge the person that comitted the offence, to the dyuorçe, he was punished with deth, what neede we the to reason for the mariage of the vngiltre? Therefore where as some object Pauls wordes, saying: The womā is bound to y^e law so long as her husband lyueth, but when her husbāde dieth, she is fre to marry vnto whom she wil, only that it be done in y^e Lord. It hindreth not our purpose, for wher as the aduoutter doth yet lyue, it is agaynst Gods commaundement, which hath condemned him to death already, therfore in such a case the faithful esteemeth him but dead, though (thorow the negligēce and sufferāce of the worlde) he be yet a lyue. It is no reason y^e such sufferāce should debarre the vngiltre from hys freedom and right, seying the iudges do not iustice.

Thus

Thus muche thoughte I with fewe
wordes to speke concerning dyuorçe,
And here withall do I hartely exhort
all faythfull maried folkes that they
Christenly and louingly agre amonge
them selues, and so lyue that they neede
no dyuorçement. Therefore muste
they heartely call vpon God,
that he wyl haue mercey
vpon them and graunte
grace vnto them
(and vnto all
suche
as are maried) that they may
lyue well and vertuously
together. Amen.

(¶)

A Table wherein thou
halt fynde, in what lease euery chap-
ter beginneth, what is contained in the
same chapter, and also all other prynci-
pall thinges contained in this boke.

The first Chapter.

Who instituted wedlocke, where &
whan, for what ende. &c. fo. ii.
The creatiō of the womā or of mā. iii.
Adam and Eue were married. iii.
The occasions of loue and consēt into
marriage. iiii.
The knot & couenaunt in marriage. iiii.

The. ii. Chapter.

Wedlok what it is. v.

The. iii. Chapter.

Contaynyng the declaration of wed-
lok. vi.

No man maye separate that God cou-
pleth vii.

The. iiii. Chapter.

The iuste couplenge together of man
and wyfe. viii.

Religion & faith must be considred. viii

The. v. Chapter.

Childrē muste haue þe consente of their
parētes or els þe mariage is not ryght.
xi.

Children must honour their parentes.
xi.

Children

The table.

**Children maye not bowe nor promise
wout their parentes consente.** xiii.

When stealers & woman stealers. xiii.

**The mistocles despyed a wyse wife ra-
ther then a ryche.** xv.

The. vi. Chapter.

**The parentes maye not compell theyr
chyliden to marre agaynste their wyll
nor before their iust tyme.** xv.

The. vii. Chapter.

**Contayneth degrees forboden to ma-
rre.** xvi.

The. viii. Chapter.

**Whether these degrees wer onely for
boden the Jewes, and not vs, and al
other.** xviii.

These degrees haue euer bene forbode
xviii.

**Punishment for them that marre with
in the forboden degrees.** xix.

The abrogacion of Moses law. xx.

The. ix. Chapter.

**Of the iust consent of both the parties
into wedlock, & how mariage oughte
to be fre, and not compelled.** xxi.

The consente what it is. xxii.

The wil of mariage commeth of God.
xxiii.

**The inordinate affection of yonge fol-
kes.** xxiiii.

The inordinate affection of parentes.
xxv.

M. liii.

The

The table.

The .x. Chapter.

Wherefore wedlok shuld be cōtracted.
xxv.

**To brynge forth the chyl dren and to a
boyde whozedom.** xxv.

The worke of wedlok is no syn. xxvi.

Deflowzyng of virgines. xxvi.

Measurc and shamesfastnes. xxviii.

**To a boyde solenelle of liuing, to helpe
and conforzte one another.** xxviii.

The .xi. Chapter.

**The ende, frute and commendation of
wedlok. How blessed and honozable
it is.** xxix

The operacion & ende of wedlok. xxix

Wedlok is holy and honozable. xxix

The .xii. Chapter.

**How shameful & abhominable whoze-
dome is.** xxxi.

Whoredome despleth the membres of

Christ which are thine own body. xxxi

Whoredom robbeth god of his owne.
xxxii.

Whoredom despleth the temple of god
xxxii.

Whoredom putteth men out of heuen
xxxii.

Whoremongers haue no rest. xxxiii.

The .xiii. Chapter

**How it is against sainte Paules doc-
trine to maintaine synners, & what
diseases cometh thozow hauntinge of
the**

The table.

the same.

xxviii.

The scowes maketh manye beggers,
xxxv.

Whoredom, wanton counsaile. xxxvi.

The. xiiii. Chapter.

Contempneth how Hametful athing ad
uoutrye is, and howe it hath of olde
tyme bene punyshed. xxxvi.

How God plaged aduoutry before the
lawe wyrtten xxxvi.

The punyshmente of aduoutrye in the
lawe of God. xxxvii.

How aduoutry was punyshed amonge
the Hethen. xxxviii.

Howe the Lepreanes, Locrenses, and
Germans punyshed it. xxxviii

How the Romans punyshed aduoutry
xxxviii.

The lawes emperial punysh it. xxxix.

Why aduoutry was so soze punyshed
xxxix.

Aduoutry compared with thefte. xl.

The defence that aduoutters vse. xlii.

Aduoutry punyshed with death. xlii.

The aduoutrye of Dauid was not pu
nyshed with death. xlii.

The aduoutresse brought before christ
why she was not stoned to death. xliii

Repentaunce. xliii. and. xliiii.

The xv. Chapter.

How one should chose him an apte ho
nest and vertuouse mate. xliiii.

There

The table.

**There lieth great waight in þe chosing
of thy mate what the chosing is. xliii.
Ther maner of riches in mā or of man
xlv.**

The ryches of the mynde. xlv.

Language and the feare of God. xlv.

**Reputaciō, raymēt, cōpany, the byn-
genge by of chyldezen. xlv.**

**Frowarde wycked qualyties of the
mynde. xlvii.**

The despyrnyng of Gods word. xlvii.

Unshamefastnes, Lying, Pryd, &c. xlvii.

The riches of the body. Gewy. xlviii.

Tempozal ryches, Nobilitie. xlviii.

Wynnynge and occuppyng. xlix.

The effecte of the eleccion. l.

Prayer. l.

**A noble ensample of the eleccion & ca-
rande in the cause of matrimony. li.**

A fourme of þe car and in mariage. lii.

Truthe in contracting of mariage. liii.

The. xvi. Chapter.

Of the weddyng. liiii.

**They must go to þe church before they
go to bed. liiii.**

**The commodities that come of that or
dinaunce. liiii.**

The abuse at weddynges. lvi.

**Synne and excesses commytted at wed-
dynges. lvi.**

Conuenient and honest myzth. lvi.

The. xvii. Chapter.

Of

The table.

Of the first cohabitation. lbiil.

Daunger in the first cohabitaciō. lbiul

How they must behaue them selues at the fyrst. lix.

The dewty of the married one to the other. lxi.

The dewtie and obedience of wyues. lxi.

The husbanc is the head of the wyfe. lxi.

Howe he is the head. lxiil

How the wyues must obey and behaue them selues. lxiil

The dewty & loue of husbandes. lxiil.

How men shold loue their wiues lxiil

Howe holy a thing loue matrimonyall is lxiil

A man must loue his wife as his own body. lxiil.

The. xviil. Chapter.

How the loue, faithfulness, and dewtie of the married persons must be kepte. lxb.

One may not cast another in the tethe. lxb.

Obsequiousnes and felowshyp. lxbi.

Humanite and gentlenesse, kepe no secrete grudge. lxbi

Childre are the pledges of loue. lxbiil.

To be fruteful, was once the blessing of god. lxbiil.

Childzen are womens Jewels. lxbiil.

Step

The table.

Stepchildzen and stepmothers.	lxx.
Crowth and fapth must be kept & clen- lynnes.	lxxi.
Good conuersacyon.	lxxi.
Quoyding gelouise.	lxxii.
Boasting or praising of wiues or hus- bondes.	lxxii.
How ye shuld behaue you toward your seruauntes.	lxxii.

The. xix. Chapter.

Of conuentent care and iuste keepnge of the house.	lxxii.
Ordinate care for our lyuing	lxxii.
Phidias did set the good huswife vn- der a shell.	lxxiii.
Comon sentences for the keeping of the house.	lxxiii

The. xx. Chapter.

How the marded must be mercifull and patient in aduersite, and how to be- haue thē to thetr seruauntes.	lxxiii.
Afflictiō teacheth vs to know god. Tri- bulacion is fyre and salt.	lxxv.
How seruātes must be intreated.	lxxv.

The. xxi. Chap.

How children shoud be well broughte vp.	lxxvi
Laius and Tiberius, why they were so eloquent.	lxxvi.
Correction dewe and discret.	lxxxi
The. xxii. Chapter.	
Childzē must be set to that science and craft	

The Table.

crasie whereunto they be most apte.
lxxxi.

Why men nowe set not their children
to scole as theych as they were wont
lxxxi.

Trauaelling among straingers. lxxxiii
The. xxiii. Chapter.

Of yong wemens apparel. lxxxviii

Whether gentle women may go so
chely apparelled. lxxxiiii.

The. xxiiii. Chapter.

How doughters and maidens must be
kepte. lxxvii.

The. xxv. Chapter.

Of diuorce. lxxxviii.

No man may diuorse him selfe lxxxix.

Judges maye make diuorce. lxxxi.

Causes of diuorcement. lxxxix

The vngyltie party may marye after
the diuorce. xc.

Anno incarnationis Christi.

M, D, LII.

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